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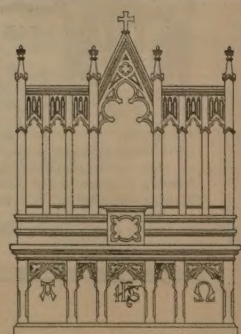
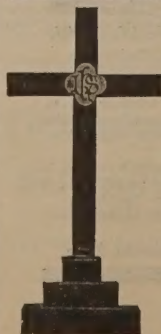
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VOL. XLV.

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 3, 1911.

NO. 5

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*A Weekly Record of the News, the Work, and the Thought
of the Church.*

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WHATEVER view we take of the world, we must be upon our
guard against its spirit. There is no specific against worldliness
but God. Personal love of God—this, then, is the conclusion of the
whole.—*Selected.*

THE DESCENT OF THE HOLY GHOST.

FOR WHITSUNDAY.

ST. LUKE tells us in the Acts that ten days after the Lord's
Ascension, as the Apostles were all gathered together in the
Upper Room, hallowed by the tender memories of the Last Sup-
per, there came upon them that wonderful and mysterious ex-
perience which we commemorate to-day. As we reflect upon
this record, there is much about it that seems strange to our
modern ways of thinking; but after all it is to be doubted if
we would find better images than those St. Luke employs—"a
mighty rushing wind," "tongues of flame," and "speaking in
strange tongues." The reality behind them is a spiritual
reality, and if we grasp the intense significance of that, the
details of its manifestation are not apt to trouble us.

The group includes the Twelve Apostles, Matthias having
been already chosen to take the place of the traitor Judas.
These men had followed Jesus in His earthly ministry, they
had been taught by Him and had witnessed His Resurrection,
and they were convinced that now their Lord was alive in
heaven. We know about what sort of men they were—the most
of them fishermen from the lake of Galilee; the characters of
but two, Peter and John, stand out with any significance or
promise. Then on the day of Pentecost in the year 29 they
underwent a wonderful and unique experience. We call this
experience, in their own words, the Descent of the Holy Ghost,
the coming down into their hearts of the Spirit of the Christ
they loved, the very Spirit of God, the Guide, the Strengthen-
er. And we find it impossible to account for the change that came
over them by anything less than this.

They had been transformed from a little handful of pious,
simple-minded Jews, living as their fathers had lived, dreaming
vague dreams of freedom and righteousness, into zealous, active,
forceful, effective leaders in the most momentous, far-reaching
movement that has ever taken place. They preached the Gospel,
Christ crucified and risen from the dead, the kingdom of God;
they taught, worked, baptized, broke the mystic bread, healed
the sick, awakened conscience, quickened spirits unto righteous-
ness; and wherever they went, planted a mighty social organiza-
tion which had the inherent power of carrying on the work they
had begun. Everything that Christ had done they did, with a
tireless energy, an inspiring power, a permanent effectiveness,
that is only less marvelous than that Jesus Himself had lived
and done these things. Moreover their personal lives were per-
meated by such joyous hopefulness, purity, and love as before
the world had never seen. And when questioned about them-
selves they had but one answer, "This is the work of the Spirit
of God. It is not we that live, but Christ in us; He doeth the
work."

And so their work went on. One after another Syria and
the East, Asia Minor and Egypt, the islands of the Mediter-
ranean and the shores of North Africa, Greece and Rome, Gaul
and Spain, Britain and the barbarous North, fell under the in-
fluence of the Apostles and their successors. The progress of
the Church was like the invasion, not of an army that destroys,
but of a great people that sweeps upon a land, dwells amongst
its inhabitants, and transforms them into a new society. They
were persecuted, slandered, killed. But the blood of the mar-
tyrs was but as the waving of a gorgeous flag of enthusiasm.
Philosophy attempted to confute the Church; and for reply the
Church poured her theology into the moulds the philosophers
had prepared. And when we say we believe in the descent of
the Holy Ghost, we mean not merely that we accept as historic
fact the first chapters of the Acts of the Apostles, but that we
attribute to the Spirit of God all that leavening influence of
truth and ideals which began then, is going on now, and ever
will go on until Christ's kingdom be fully done, God's will done
on earth as it is in heaven.

L. G.

THE NORM OF THE CHURCH AND VARIATIONS FROM IT.

ONE sometimes obtains very helpful thoughts pertaining to large policies from particular incidents. In the *Russian Orthodox American Messenger* we find the text of an address given in February by Archbishop Platon, of the Russo-American mission, before the Church Club of Philadelphia. Strangely enough, when that address was delivered, some seemed disappointed because the Archbishop clung to the belief that his own Communion was the best among Churches. Just why he should continue in that Communion if he thought otherwise has not been suggested. A desire to deal justly with other Communion and to seek grounds of common action ought to lead none of us to be untrue to the Church of his allegiance. Archbishop Platon would have performed no service in connection with the reunion of Christendom if he had sought to represent some personal idiosyncrasy of his own rather than the great Communion which had given him his commission. He has, herein, set a good example to all of us who have occasion to speak or write on the subject of unity.

For ourselves, reading the address of his Grace, we find it not difficult to appreciate his point of view; and from that viewpoint we find it possible to suggest some general applications relative to the relations between religious bodies which find themselves side by side in our country and which desire to live peaceably and to develop the possibilities of an ultimate union.

But first we shall give a synopsis of the address of the Archbishop.

The Archbishop expressed his appreciation of courtesies shown him by our own clergy in Philadelphia and elsewhere, and recognized the hearty desire, which he found among us, to enter into union with the Russian Orthodox Church. Speaking of his own emotions while a worshipper in one of our churches—St. Edward's in New York—he felt it necessary to say: "I found it impossible to sit down during your service, but stood all the time, attracting the attention of the Episcopal worshippers, who were seated." He was confident that "members of the Orthodox Church will never consent to sit down in church, since a church is not a theatre." He also "felt heavy at heart when he saw no holy icons on the walls, but found instead an organ and pews." He had heard it "rumored that a church would be built in New York, in which would stand the altars of all Christian confessions. If this were true, that church would forever remain the memorial of one of the most unsuccessful attempts to realize union in an exterior way." He could "say in advance that if, in this church, there were to be an Orthodox altar, the worshippers before it would be few, if any came at all." The reason of this is, that "in such a church even its builders could not feel quite at ease." Such differences in worship as he found between the services of his own Church and those of the American Church led him to feel how uncomfortable each party would feel if he were obliged to worship in the churches erected by the other. Union, however, does not demand that either of us should conform to the customs of the other, otherwise, he observed, "the pews might become the barrier over which the Orthodox could not step into your church, or you into ours." There were grave differences of ritual among various bodies of the Orthodox themselves, and he said: "You must know that our Russian old-believers would go to the stake to preserve the custom of repeated Alleluias, of crossing themselves with two fingers, and using seven loaves"—things that are entirely foreign to his own use. "It would be hard," he said, "for you to transform yourselves into Russian Orthodox, and for the Orthodox to become Episcopalians."

As to the possibilities of closer relations between the two Churches, he asked: "Could we not think of the parallel existence of the two Churches, the Russian Orthodox and the Episcopal, if the former proclaims the latter its beloved sister, whose faith conforms to its own? This can take place when your Church removes all the dogmatical differences separating it from the Orthodox Church, which has preserved pure, primitive Christianity." He could not, however, "admit of any compromises which would entail the smallest and seemingly most insignificant belittling of our Orthodoxy. I am sure you yourselves could not wish this." For this reason, and also because there was "as yet no sanction from the Holy Synod for any such close relations with your Church," he felt that his clergy must not be "too zealous to profit by your kindness." As Russian churches could not be placed at our disposal for services, he felt that the Russian clergy ought not to accept the courtesies of our churches, tendered to them "even in case of need." He did not feel that we ought to "build a throne on which the Episcopalians and the Russian Orthodox can sit together, on the ruins of their devotion to their own familiar faith and their own Church ritual. There will be no concessions or compromises from our side. Nor do you require them." He hoped that ultimately there might be an agreement concerning dogmas, when American Churchmen would examine their own "dogmatical digressions by

the light of the science of history." He hoped that ultimately we should desire to "be members of the Orthodox Western American Church." He hoped that the day would come when American Churchmen might be given "the same name of Orthodox Christians."

THE SUM and substance of what the Archbishop wished to convey seems to be this: You and I have not learned to worship uniformly; therefore let us worship separately, but on terms of friendship with each other.

Of course it were easy to point out that Anglican conceptions of unity do not involve uniformity of worship nor even identity of thought. In spite of occasional partisans here and there, the "Low" Church and the "High" find it possible to worship in their respective manners, and yet to be in the most complete communion with one another, and with a single Bishop presiding over both and equally respected by both. From our point of view it would not be difficult to assimilate a ceremonial use in which organs and pews should be barred from a church, the congregation should stand throughout the celebration of the divine mysteries, and the elaborate ceremonial of the Russian Church should be practised. Most of us, as the Archbishop suggests, could not, ourselves, worship to the best advantage in such a church, but only a dwindling number of ultra-partisans, if any, would object to such worship in one of our churches if it were acceptable to the congregation. Our conception of Church Unity should not be confounded with uniformity. Neither have any of us had in mind a desire that Russians should abandon their own liturgy and offices and declare themselves Protestant Episcopalians, as an essential to unity. The common feeling among Anglicans is that each party might retain its entire individuality, and yet the two Churches officially recognize each other as national branches of the one Catholic Church, each in complete communion with the other, and each administering its own affairs and worshipping in its own way. We cannot feel that such recognition and such intercommunion would, as Archbishop Platon seems to infer, require either of us to abandon his customary manner of worship.

But while that is true as between two national Churches whose point of contact is such that racial differences must largely prevent any considerable passage from one to the other, we believe that there are some thoughts in the Archbishop's address which may be somewhat developed, perhaps on lines that he has not, himself, thought of. In these days when the desire for unity has reached the stage in which men are asking, "Men and brethren, what shall we do?" it becomes increasingly necessary to define the relations that exist between religious bodies and the several steps that may or must be taken before these can be brought together.

We are thinking now particularly of our relations, not with the Orthodox Churches of the great Eastern Communion, but with bodies from whom we seem to be differentiated by the possession of our historic ministry. The popular view appears to be that the question of the ministry is the first one to be settled before unity can be reached; and few are the conferences between religious bodies that do not turn directly on this issue.

Yet in our judgment the question of the ministry is the particular one that need not be pressed at this stage of our relationship. Of course we do not mean that the Church's protection of her altar and her pulpit can be abandoned; quite the contrary. Rather do we mean that the question of ministries does not come first in numerical order among those that must be determined before unity with any specific body may be considered.

In our judgment, the point to be raised in connection with any specific body is this: In what ways has each of us preserved, and in what ways have we deviated from, the original practice or belief of the Church? It would seem as though all who accept the fact of a divine basis to the Christian religion (and unity with any other would seem impossible) would agree upon this preliminary question.

The answer to that question would be found by comparing present-day usages of any Communion with those of the earliest Christian centuries. Now it cannot be maintained that nothing is proper in the Church that cannot be traced to its earliest age. Just as the newest mission in a pagan land is not the best example of modern Christianity in practice, neither is the newest of the first, the second, or the third century, the best. People had to grow into Christian consciousness then, as now. We must all recognize the continuous guidance of the Holy Spirit through all ages of the Church. The first movement in the Church was missionary. The barest essentials were secured,

and nothing more—precisely as that is all that the modern missionary seeks to secure in his infant missions. Next, the age of persecution presented a test of *character*, but the troubled conditions prevented that age from setting a standard of accurate theology or of worship. Next, the age of the councils settled the fundamentals of faith. For the first time after Christianity was launched, a normal relationship between church and community, priest and people, faith and life, began to appear. After that a normal manner of worship was developed. These several steps in the development of the Church each depended upon the preceding steps, and one would look in vain in an earlier era for a pattern that belonged to a later one. When we ask each religious body to compare its position with that of the early Church, we must recognize that five or six centuries were necessary before that early Church could be expected to have settled into a norm or pattern; and even then it does not follow that there could be no variation from that norm. Certainly no Churchmen pretends that unity shall be obtained by resolving the twentieth century into the sixth.

Yet if the preliminary question we have submitted be accepted as a test, it would follow that every religious body showing a variation in current practice from what might be discerned in the first half dozen centuries of Christianity should recognize that a heavy burden of proof rests upon it to prove to Christendom that its variation is a lawful and a useful one. Comparison with the early norm of the Church comes first; then discussion or defense of the variations.

If we could set the unity movement to revolving about that test, we should, in our judgment, be taking a real step forward. We should not ask, at this stage, that religious bodies seek to amalgamate. We should ask only that each compare itself with the norm of the first six centuries, discover wherein it differs from that norm, and then examine dispassionately the lawfulness and the wisdom of such variations. For some time to come we believe that each Communion would be sufficiently occupied with the examination of its own variations so that there would be little need or opportunity of examining the variations of other people. But gradually we should all be ready to come into joint conference for the sake of defending our respective variations, if we found they were really susceptible of defense, and of examining the variations that have grown up among others.

An excellent step, to this end, would be the elucidation of the precise mode of Church government, of worship, and of expression of faith in each of the first five or six centuries of Christianity. In these days of pageants and of exhibits, of the "World in Boston" and of expositions generally, we suggest to our Commission on Faith and Order—the first time, by the way, that THE LIVING CHURCH has ventured a recommendation to them—that these five or six centuries be pictured in charts and in models, exhibit-style, as a tangible illustration of the "faith and order," the life and the worship, of the Church in each of those centuries. Let the best scholarship, from without as well as from within the Church, be deputed to construct such exhibits, that would be true to their respective days. If there be serious disagreement as to the facts, let each party to that disagreement frame a separate exhibit according to its view of the century in question; providing, only, that a real attempt be made by each of them not to read twentieth century conceptions and controversies back into the sixth or any other century, but in good faith to present the Church as it was then to the view of modern Christendom. The precedents of the Child Welfare exhibition of New York and Chicago and of the "World in Boston" will abundantly show how such exhibits should be made; and with such object lessons before them, illustrating primitive Christianity, we cannot doubt that representatives of modern Christendom would seriously examine themselves as to their own variations from the early norms. The creeds, the liturgies, the public worship, the hierarchies, the relative place of clergy and people, would all be brought into the light by such a method as this. Variations would be quickly apparent, and the discussion would then turn largely, as it ought to turn, upon the legitimacy, or otherwise, of those variations.

May it not be well for our Commission on Faith and Order to give serious consideration to this matter?

SOMETIMES we pray with all our might to God to help us have our own way. We do not care what His will is—we want our will fulfilled. Would an answer to that prayer be what God has promised? Prayer is not meant to exalt our own will, but to bring us into communion with God, and into line with His purposes for us. —The Way.

BLUE MONDAY MUSINGS.

SOME one thinks I am a little severe against the clerical use of tobacco. I detest it. I own frankly, to see a priest of God, a cigar in the corner of his mouth and his hand in his pocket, lolling against a desk and presuming to discuss holy things with the manner of a bar-room loafer, revolts me unspeakably. To find the stench of stale tobacco smoke pervading even the surplice or alb at the altar, or to have the words of absolution uttered above me with a breath still reeking of a cigarette, seems indecent. Everybody thinks tobacco-chewing dirty; and yet it is not so actively unpleasant to others as smoking. But I don't want to ride this hobby too hard just now, only to quote two sayings of Oliver Wendell Holmes on that point:

"What do I say to smoking? I cannot grudge an old man his pipe, but I think tobacco often does a great deal of harm to the health—to the eyes especially, to the nervous system generally, producing headache, palpitation, and trembling. I myself gave it up many years ago. Philosophically speaking, I think self-narcotization and self-alcoholization are rather ignoble substitutes for undisturbed self-consciousness and an unfettered self-control" (*Over the Teacups*, page 184).

"I do not advise you, young man, to consecrate the flower of your life to painting the bowl of a pipe, for let me assure you, the stain of the reverie-breeding narcotic may strike deeper than you think for. I have seen the green leaf of early promise grown brown before its time under such nicotian regimen and thought the unnumbered meerschaum was dearly bought—at the cost of a brain enfeebled and a will enslaved" (*The Autocrat*, page 102).

Are we not bound to a little wholesome *asceticism*, by way of example to others? And how better than in this special field?

SPEAKING OF "Christian Science" again, here is a letter, published by a "healer" in the *Pantagraph* of Bloomington, Ill., which is worthy of wider circulation. It is surely "important, if true," in these days of cold storage:

"Editor *Pantagraph*: I read with much pleasure as well as belief of the remarkable cures by Christian Science treatment, published in the *Pantagraph* Tuesday, the 18th. While those cures may seem very remarkable to some, yet they are not by any means incredible. I myself know of still more wonderful things in Christian Science. I am a healer and have performed many wonderful cures, not only with live stock, but with many other things. For instance, my son found a nest of eggs, nineteen in all, and they had been set on and abandoned until they were entirely worthless and spoiled. To show what Christian Science could do, I told a friend to open one, which he did. As he gently tapped it, it exploded and filled the yard with the disagreeable odor of a rotten egg. I then began my treatment and in fifteen minutes I knew the eggs were sound. My friend opened one and it was as fresh as when first laid. In fact, we ate them for our supper that night. And now whenever we buy eggs I treat them and then I know they are fresh and will keep that way, for we never pack eggs. I can always have fresh eggs even if they have been laid months before. I do the same by meat and fish and even vegetables and fruit. Nothing is ever spoiled if treated by Christian Science. "MERLE DUGAN."

AFTER THIS, it is perhaps not inappropriate to reprint a bit of Dr. F. H. Packard's lecture at the Harvard Medical School last winter. Dr. Packard says that during the last few years "Christian Scientists" in large numbers have been entering the insane hospitals. They became totally upset through their efforts to understand and practice the theories of "Christian Science."

ENTERPRISE is always stimulating, if not admirable. The following card fell out of a marriage license brought to one of our Philadelphia priests the other day. It had been enclosed with the license by the clerk, who possibly "goes shares" with the excellent preacher he helps to advertise.

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THE YOUNG TURKS AND JEWISH COLONIZATION IN PALESTINE

Suggested Union Between the Greek Orthodox and Armenian Churches

[FROM OUR JERUSALEM CORRESPONDENT.]

DURING the reign of the late Sultan, Abdul Hamid II., foreign Jews were restricted on several occasions from landing at Jaffa in large numbers at the same time. They were required to provide themselves with the "red passport," and to limit their stay in Palestine to three months. It need scarcely be stated that such regulations usually failed.

Turkish statistics cannot be relied upon, but it is commonly reported that whereas the proportion of Jews to Gentiles in Jerusalem fifty years ago did not exceed 25 per cent, there are now 60,000 out of a population of 80,000 souls. Perhaps this may be an over-statement.

Under the present régime the Young Turks, as a rule, are evidently unfriendly to the Zionite movement. Looking at this rapid immigration into Palestine from the Turkish point of view it is not surprising that a decided anti-Semitic feeling is spreading among Moslems, for Jewish settlements, especially in Galilee, at Haifa, Zammârin, Tiberias, and Safed are permanently established.

A large tract of land has lately been purchased by Jews at Athlit, at the foot of Mount Carmel, three hours' ride from Haifa—the last stronghold of the Crusaders. A few houses have already been built, the land has been parcelled out with roads, and a well sunk, which supplies sufficient water for irrigation. It is proposed to start a nursery garden to enable other Jewish colonies to purchase seeds, young plants, and trees. In the course of a few years this colony will yield abundant crops, as the soil is noted for its fertility.

At Raphia, in the El-Arish district (thirteen hours' ride South of Gaza), the Central Jewish Colonization Organization has acquired a territory of 10,000 acres in extent, where it is proposed to plant not merely vines and olives but also almonds, pomegranates, figs, and dates. An English steam plough is already at work with great success.

The Sephardim (generally known as the Spanish-Jewish community), who form the great majority of the 500,000 Jews of the Ottoman empire, disapprove, as a rule, of these Zionist and territorial schemes. These Sephardic Jews are descendants of those who were exiled from their beloved Spain in A.D. 1492, and Portugal in A.D. 1497. They speak an Arabic and Spanish jargon, have eleven synagogues, and form the well-to-do element of the Jewish population. The Ashkenazim Jews of Central Europe and Russia, however, are in favor of Zionism.

"Many Turks hold that, what with Arabs, Albanians, Greeks, and Slavs, they have quite enough nationalities to deal with, without adding to their anxieties; while those who are acquainted with the part played by Jewish revolutionaries in Russia, naturally watch this Zionist propaganda with distrust."

The Near East is a land of sudden surprises. During Lent I received the following startling communication from Egypt, which struck me as being of too sensational a character to inflict upon the readers of THE LIVING CHURCH. The extract is from *πρό-εδρος*, dated the second week in February, 1911—a leading Greek ecclesiastical journal:

"Since the Armenian Church was represented in and accepts the General Councils, with the exception of that of Chalcedon, when she was engaged in a struggle for her national existence, and since at the above mentioned council no radical changes were decided upon, the Armenian Church is consequently in doctrinal keeping with her sister, the Greek Orthodox Church.

"Efforts towards a union were marching satisfactorily forward, when the Crusades and the Islamic occupation stopped them. The independent national existence of the Armenian Church, however, has never been disputed by us, but has always been looked upon as an integral factor in the Armenian national empire.

"It is therefore with the greatest pleasure we announce that a preliminary agreement has been come to between the two great Patriarchates at Constantinople, to follow which an ecumenical council is to be convened with the express object of acknowledging the independence of the Armenian Church, and of giving her the title, 'The Fifth Orthodox Patriarchate.'

"The historic Itchmiadzin will, nevertheless, be retained as the national See."

Opportunities have been afforded me of questioning Nican-

dros, Le Métropolitain de St. Jean d'Acre (Ptolemais), and Grassimos, Le Métropolitain de Beyrouth, as to the accuracy of the above statements, and I was astonished to find that it was worth while to enquire further at headquarters as to what has really happened. My Greek informant, on the staff of the Ecumenical Patriarchate at Phanar, has now supplied me with the facts of the case. He says, writing on April 14th:

"Answering your letter of March 24th, I inform you that there is really a movement towards a rapprochement between the Greek and Armenian Patriarchates, but it is limited to political questions. There is no question of union, etc., of matters of ecclesiastical order. The Christian peoples in Turkey have common interests, and their ecclesiastical chiefs are endeavoring to treat collectively with the Porte the settlement of the pending questions, such as education, etc. On this occasion many Greek newspapers have spoken about the history of the Armenian Church, and expressed their wishes for an understanding between the two churches. No one thinks seriously of the possibility of the union, or of ecclesiastical rapprochement."

The Exarch of Bulgaria and Turkish member of the Greek Uniat Church have also petitioned the Ecumenical Patriarch of the Orthodox-Eastern Church to represent their educational and other embarrassments to the Porte for redress.

THE RIGHTEOUS BROTHER.

AGAIN and again, in reading the wonderful parable of the prodigal son, is the comforting message of the father's forgiving love brought with new force, deeper meaning, to our longing hearts. Even as the light falling on a precious stone makes it sparkle with manifold rays, so does the exquisite story, the priceless gem shine with a new light each time we read it. Who could tell the countless lives it has brightened, helped, enriched with its wonderful reflection from above! Oh, the beauty, the joy, the love it should fill our lives with! Yet how many of us stop short of the brightest, of the purest, of all these: for the greatest of these is charity.

Truly, none of us admire the righteous brother and his unforgiving attitude towards his repentant brother, although in the depths of our heart we feel for him and at times almost sympathize with him, thus showing that we, too, had been capable of rejecting our brother and chiding with our Father for His infinite mercy. But let us go one step further and imagine that same righteous brother also taking his departure, and wasting his substance in riotous living, while the forgiven son remained with the father and, impossible as it seems, scornfully, mercilessly accused and condemned his brother for doing what he himself had done, utterly forgetting his own humiliating fall and his father's loving welcome. "Impossible," you say. Indeed, it is not! Our poor, sinful nature is capable of unfathomable depths of ingratitude, and many are the cold, unforgiving Christians who, forgetting the infinite mercy shown to them, unworthy of the love showered upon them, refuse to show mercy to their erring brother. Should we not remember the parable of the unmerciful servant and our Lord's command, Be ye therefore merciful as your Father also is merciful? PETITE.

OUR LORD'S PRAYER.

At the beginning of each day,
May we, our Father, to Thee pray:—
O Thou who dost in heaven dwell,
Thy Kingdom come and all is well;
Thy will be done upon this earth,
For what we will is nothing worth;
E'en as in heaven Thy will be done,
Make us to love as Thy dear Son;
Give us this day our daily bread,
With manna may our souls be fed;
Forgive the sins we do confess,
Clothe us anew with righteousness;
As we our enemies forgive,
Absolve Thou us that we may live;
Permit us not, dear God, to stray
Into temptation's sinful way—
But stretching forth Thy mighty arm
Deliver us from evil's harm;
For all good we ascribe to Thee,
All power and praise eternally.

ROGER WORDSWORTH CARVEL.

WE CANNOT have the spirit of Christ and the spirit of the world at the same time. They are irreconcilable in their very nature. One is selfish, the other is ministering. We must make our choice. *Selected.*

HOW EASTER AND GOOD FRIDAY ARE OBSERVED IN EUROPE

Holy Week and the Patronal Festival at St. George's, Paris

TRIBUTE TO THE MEMORY OF FRANCOIS COPPEE AND FOGAZARRO

Jubilee of Italian Union Saddens the Pope and Papal Italy

BOOKS, PICTURES, AND THE ENGLISH CORONATION

[FROM OUR EUROPEAN CORRESPONDENT.]

PARIS, FRANCE.

IT is remarkable how faithfully English people and Americans go to their own churches here in Paris. In spite of what may be termed the "attractions" of the Roman churches of the city: ancient and beautiful buildings, fine music, gorgeous ceremonies, and the interest visitors may naturally feel in the *culte* of the land they are visiting, English men and women and English-speaking people generally crowd their own churches. This was particularly noticeable at Eastertide this year, especially at the church of England's patron saint, St. George. It was a glorious Easter—a record season. The bright sunshine which glowed for fourteen succeeding days first gleamed upon us on Good Friday, following a spell of bitter, almost unprecedented, cold. I am sure, no few of us, as we knelt in church, thanked God for that warm, health-giving glow. But Good Friday, no holiday in France or any Roman Catholic country, did not see the population flocking forth in pleasure parties as in England. Work, therefore, went on here just as on any ordinary week day, only with perhaps a little less noise and bustle than usual, for though people do not interrupt their work, they do not hurry to get off to places of amusement afterwards as on other days. Theatres and the chief music-halls are closed. There is a traditional solemnity in the air of the gay, free-thinking city of Paris, as everywhere else throughout the land, and however busy people may be, there are very few among the faithful believers who do not find means of spending all or part of the sacred three hours in church. One class of the population only is prone to take their ease and even make excursions on Good Friday. In France and Italy Good Friday is the butchers' holiday—their one whole holiday in the year. For whether from religious motives, tradition, custom, or mere fashion, no one ever eats meat on Good Friday.

At St. George's Father Conran of the Cowley Brotherhood, Oxford, gave earnest, rousing addresses three times daily during Holy Week. The solemnity of the week was intensified by the administration on the Wednesday evening of the sacrament of Confirmation, the first confirmation held here by the new continental Bishop, the Rt. Rev. Hugh Bury. Father Conran took the Three Hours' service on Good Friday, while devout crowds passed in and out, unable at times to find seats or kneeling room. And then came the glorious Easter-Eve and Easter-Day services, and we all felt how faithful and united a body we were, though sojourning in a land not our own.

A week later was St. George's Day. It was kept civilly on the 24th by a genial, social evening arranged by the chaplain and a committee. On the Sunday following was the religious celebration of the fête, when the guilds connected with St. George's Church made their communion and the grand St. George's hymn was sung in procession. The ancient custom holds among us here of making Easter offerings to the clergy. It is a good and just custom. In regard to the clergy we do not perhaps, in a general way, fully act up to the principle that "the laborer is worthy of his hire." And no clerical laborers work harder than those of St. George's, Paris. With its parishioners scattered far and wide throughout the city and its suburbs, its guilds, its Sunday school, its Mothers' Union and mothers' meetings, its daily celebrations and frequent services and the open door of the presbytery, besides house to house visitation, especially in the case of sickness, St. George's is rather like a well-worked London church and parish than a continental chaplaincy. So, when we learned that the Easter offerings this year reached the sum of £115, we rejoiced.

It is just three years since the death of the great French poet and novelist, Francois Coppée. A band of those who had been his devoted friends gathered the other day in the old house of the Rue Oudinot, in the historical Faubourg Saint Germain, where he lived and died, while a commemora-

tive plate was put up on its old grey wall. It is the fashion among Frenchmen of the day, especially those of the younger generation, to depreciate the works of Coppée or to value them simply for their democratic tendency, for Coppée is the poet of *Les Humbles*, a title he gave to one of his best known works. But Francois Coppée has special claims to the notice, admiration, and gratitude of all Church people, of all Christians, as the author of two truly Christian works, *La Pater* and *La Bonne Souffrance*. The former, a powerful drama, was put on the index—not of the Roman Church, but of the French government—lest it should stir too forcibly the feelings of the people, for it turns upon the events of the Commune which followed the Franco-Prussian war (1871). It is a story of heroic carrying out to the very letter of the words of the Lord's Prayer: . . . "As we forgive them that trespass against us." Hence its name. It bears also a certain biographical interest, for the heroine, the sister of the assassinated priest whose murderer she saves from the soldiers of Versailles, is the reflex of Coppée's own sister. She was sixteen years older than he and had given up her whole life to her brother, and the poet's home was sanctified by this affection and devotion. The other book, *La Bonne Souffrance*, his last published book of stories, is almost entirely biographical and is a plain declaration of his return to ardent, sincere faith and to the practices of religion, after some straying dating from his early manhood. The friends and lovers of Coppée gathered together in his memory the other day remembered all this. They remembered also how keen the poet ever was on the subject of work—steady, regular work. "Well, my young friend, have you been working well?" was the invariable greeting with which the veteran received the young man of letters.

An Italian poet and novelist who ranked among the faithful passed away in March—Fogazarro. He was a striking example

Fogazarro and His Work

of that obedience to his Church which has been so noteworthy among Roman clergy everywhere in these latter days of storm and stress. His book, *Il Santo*, was put on the Index. But Fogazarro made his submission to the Pope and the Church and withdrew his book from circulation. But though so faithful a Catholic, the poet believed his Church stood in need of a certain measure of reform. In his book therefore the saint is made to appear at the Vatican and declare that the well-being of the Church is endangered by four evil spirits: Lying, Domination, Avarice, Immobility. Another personage in the book is fired with the desire to work reform, effect progress. Pius X. was always the poet's warm friend, but he regarded this work with dismay. Here was Modernism, indeed! However, Fogazarro died at peace with the Church, and one of the chief cardinals at the Vatican visited him on his deathbed.

This is undoubtedly a sad year for the Pope and papal Italy—a year of regret and mourning. For the jubilee of

Other Items of Interest

Italian Unity, when Rome was made the capital of the new Italian kingdom, recalls with bitter accentuation the fall of the temporal papal hierarchy. The schism between ecclesiastical and political Italy is less marked than formerly, but is still quite unhealed. It is since that schism, as is well known, that the Pope never leaves the Vatican, never quits all that remains to him of his temporal dominions. So this year he is shutting himself up more closely than ever and no visitors pass in through the Vatican gates.

To refer again to books, a small volume has just been published here entitled, *Il est Ressuscité*—"He is Risen." The Saviour is depicted as appearing in Paris and going out to preach upon the slopes of Montmartre, the *quartier* of unholy pleasures. The Montmartois will not listen, and chase Jesus Christ from their midst. One questions the utility of such a book here in Paris. At any rate, those for whom it has presumably been written are pretty sure not to read it.

Among the many salons or picture-shows now open in Paris is one which has a particular interest for Church people, "Le Salon d'Art Religieux." This is its inaugural year. It is proposed to make it a regular institution.

The coronation is, of course, to be fêted by the English colony here in Paris, as in every other continental city of importance having English residents. Now that Paris and London keep steps in regard to the hours and minutes of the clock, that they have made what an English paper (the Manchester *Guardian*) wittily termed "the entente Greenwich," we English here shall have the satisfaction of following to the minute the stages of the grand ceremony at Westminster. More about this in my next letter.

I. S. WOLFF.

TWO HUNDRED AND TENTH ANNIVERSARY OF THE S. P. G.

Important Sermon Preached on this Occasion by
the Bishop of Birmingham

CORRESPONDENCE RELATIVE TO THE COMMUNION INVITATION OF THE BISHOP OF HEREFORD

Archbishop of York Pleads for Observance of the Coronation Day
of the King of Kings

SEVERAL OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, May 16, 1911

THE S. P. G. has been keeping its 210th anniversary during the past week with the usual series of services and meetings. The annual service of the Holy Eucharist, which naturally occupies the central place in the fixtures for the anniversary week, was held at St. Paul's on Wednesday, and there was a much larger congregation and also a fuller representation of the episcopate than on some previous occasions. An impressive and especially becoming feature of the order of service was the litany sung in procession, according to the old English use when the Mass was celebrated at the High Altar. The Archbishop of Canterbury was the celebrant. The Bishop of Birmingham's sermon was a singularly weighty and important utterance, and deserves earnest and widespread attention among both clergy and laity.

They had met that morning, the Bishop said, to offer to God our Father their sacrifice of praise and thanksgiving. They gave thanks because from Christ they had a universal commission, and there was no man or kind of men whom they could not approach in His Name. They knew indeed that, before and apart from His Incarnation and the preaching of the Gospel, He was the Light which lighteth every man; and that He had left not Himself anywhere without witness. Thus they were under no temptation to regard with jealous or grudging appreciation the elements of truth which all the religions of the world contained. But they knew that the faith of the Church must supersede them all, not by excluding the elements of truth which each contained, but by including them in a greater whole. Again, they thanked God because in their generation He had given them an unique opportunity for the spread of the universal Gospel. An incomparable opportunity was given for mutual understanding between the most deeply separated peoples, and for that breaking down of the middle walls of partition "which only the Catholic faith can accomplish—the faith which makes all one man in Christ Jesus." Once again, they thanked God because after a long lethargy the Church which owns the Name of Christ was awaking again to a sense of its obligations to carry the message to all mankind. They were feeling that nations so alien in traditions and sympathies as were the nations of Europe and of Asia and the peoples of Africa, needed some bond of union which neither empire nor commerce could give them. "And there is no promise of unity for humanity but in Jesus Christ." If there were many adversaries of the faith, that was no more than was to be expected in the present order of things. Their duty was but to bear the witness among all nations. When they looked back at the history of the Church's progress how unimportant seemed the question of numbers in respect of evangelists. Certainly the real history of missions—the history of the foundation and growth of national Churches—led them to think very little of the number of missionaries, and very much of the value of single personalities, and of the divine vocation of the evangelist. What ought really to cause them profound searching of heart was not the fewness of evangelists but the "permanence of foreign superintendence which we find necessary, the slow growth of the native ministry in our young Churches." The main cause of this long delay seemed to be that the gulf which separates English-speaking peoples from Orientals or Africans in ways of thought and manner of life was wider than anything of which there is any record in the missionary experience of the past. When Christianity first began its career in the world it spread upon the basis of a common social life and in a common intellectual atmosphere throughout the range and period of the Empire. And later, when men like Martin and Augustine and Aidan and Boniface were apostles of France and England and Germany, no great gulf existed between them and their converts, at least, no gulf comparable to that which now confronted them. But where English society exists for its own purpose in Africa and America and India they were trying an unheard of thing—"to raise up a Church of the country side by side with a Church of Englishmen, without social fusion. Can we imagine St. Paul acquiescing in the offer of our faith without fellowship? It seems abhorrent to the very fundamental idea of the Catholic religion as he presents it. It is not really the vices of nominally Christian Englishmen that are the hindrance. It is much rather, I think, the social aloofness of the two societies. They will not, or cannot, fuse. And there is no normal Christian progress without

fusion." The Bishop went on to urge the importance, in handing on the Christian religion to men of another race and civilization, of distinguishing between what was essential and permanent in Christianity and what was merely national and unessential. The S. P. G., in its earlier days, proceeded on the idea of transplanting the English Church to foreign mission fields, the Prayer Book, Thirty-nine Articles and all. But they had now got beyond that. Yet because the English Church in her essential existence was Catholic, she had the Catholic faith and religion to offer to others. If they were to fulfil their vocation as English Churchmen, they must know, and the world must know, what principles they were prepared to stand for. There must, in particular, be no compromise corporately with the persistent tendency among some of the clergy to detach the ideas of Christianity from the miraculous facts upon which those ideas are based. There was at present a condition of "intellectual chaos" in the Church in England from which they were making extraordinarily little combined effort to rescue themselves. And the result in the mission field (especially in India) was startling and was likely to become more and more so. "The fact is," said the Bishop of Birmingham, "that if we are to propagate the Gospel, if we are to hand over the Catholic religion to become acclimatized in India and Africa and China and Corea and Japan, we must know what we believe about the essence of our religion, and why we believe it. The strength of the Catholic Church has been, and must still be, its corporate mind. It is the mass of the clergy who have again to take the trouble of thinking, and clearing up their principles, for their own sake, and the sake of their people, and for the sake of nations whom they seek to evangelize, if indeed we of the Anglican Communion have, as I believe we have (and never more markedly than to-day), a vocation specially or distinctly our own between the strong autocracy of Rome and the loose and fluctuating movement of undenominational Protestantism."

At the annual meeting of S. P. G., on Thursday, the Primate, who presided, referred to the new membership scheme. The Standing Committee have recently unanimously adopted a scheme providing for the extension of membership so as to include all the society's supporters (women as well as men) who are unable to become incorporated members, but who may desire to be linked to S. P. G. in membership. Henceforth the membership will consist of—(a) "incorporated members" (men only); (b) "members" (men and women). All persons of either sex, of 18 years of age and upwards, being communicants in the Church of England or in other parts of the Anglican Communion, may under the new scheme become "members" of the society. The required subscription is not less than 5s. per annum to the society's general fund. "Members" will have a voice in the management of the S. P. G. through their own representative on the Standing Committee. As soon as a diocese has 500 "members" it will become entitled to a representative. There was a great S. P. G. meeting at the Albert Hall on Friday night.

Lord Halifax, at the request of the Council of the English Church Union, of which he is president, has addressed a letter to the Archbishop of Canterbury, and which has been published in full in a prominent place in the *Times* newspaper, with reference to the Bishop of Hereford's proposal to invite Protestant Dissenters to participate in a "united Communion service" in Hereford Cathedral on the occasion of the coronation.

The Bishop's action appears to them, says Lord Halifax, inconsistent with the primary duty of a Bishop, which is to guard the faith and sacraments of the Church, gravely to compromise the Church of England in the eyes of the other portions of Catholic Christendom, and to be tantamount to a declaration, so far as depends on the action of an individual Bishop, that the Church, of which he is one of the chief pastors, is indifferent to the sin of heresy or schism, however little those who are involved in such sin may be conscious of its real character, and whatever excuses may be made for them.

In his letter to the Primate, Lord Halifax further says: "Your Grace will not suspect me of indifference to any measure which might promote the reunion in one fold of those for whom Christ died, but the cause of reunion will not be helped by ignoring vital differences, or by defying principles of universal obligation. It is not only the Nonconformists who have to be won back to the Church; the Church of England has duties to the rest of the Western Church and the Churches of the East which she is bound to remember. She has also duties to her own children, duties which can only be disregarded by action such as that of the Bishop of Hereford, at the cost of forfeiting their allegiance, and exposing the whole Anglican Communion to the most serious disaster."

His Lordship concludes by saying that the duty of witnessing to the truth is laid upon all members of the Church, and it is a duty which in the present instance compels them (of the E. C. U. Council) to address his Grace as the Primate of

Letters and
a Protest

All England, and by virtue of his great office primarily and before all others, "responsible to Almighty God for its security and welfare."

The Archbishop of Canterbury has sent a reply to Lord Halifax, which was published in yesterday's *Times*, assuring him of his Grace's desire, and the desire of others to whom through him Lord Halifax made appeal, to give careful attention to such matters as that to which his letter referred. The Archbishop had read over the tolerably full report given in the *Guardian* of his own speech when this matter was brought before the Upper House of Convocation, and he did not think that he could "at this moment with advantage" add anything to what he then said.

Mr. H. W. Hill, secretary of the English Church Union, addressing a joint meeting of the university and town branches of the Union at Cambridge the other evening, referred as follows to the Bishop of Hereford's action and certain proposals in connection with the present scheme of Prayer Book Revision:

"The recent action of the Bishop of Hereford in inviting Dissenters to Holy Communion on the occasion of the coronation, which would certainly call for strong protests, could very reasonably be connected with the recommendations of the committee of the Lower house of the Canterbury Convocation of an amended rubric at the end of the confirmation service, under which anybody could be admitted to Communion on the ground of special reason approved by the Ordinary."

The Archbishop of York, in a message to his Archdiocese, calling attention to the significance of the solemnity of the approaching coronation of King George, proceeds to plead for the due observance of the Coronation Day of the King of kings.

Observance of Ascension Day

"There is," he says, "another King, one Jesus; and on Ascension Day, May 25th, we are summoned to commemorate His crowning. . . . It is the great festival of our Christian loyalty. I am confident that there will not be a single church in this diocese on Ascension Day in which there will not be provided for the people a celebration of the Holy Communion and other services at times suited to their needs. The fact that the festival falls on a week day and not on a Sunday will surely not be regarded as an excuse for neglect, but rather welcomed as an opportunity of giving the witness of loyalty to Christ as King over all our life, secular as well as spiritual."

Several memorials to King Edward VII. have now been placed in the Church of St. Mary Magdalene in Sandringham Park. One is a new stained glass window at the east end of the church erected by the tenants and employes in the estate, while the other is a silver altar as a tribute from the people of the United States.

English News Notes

A press message states that since the correspondence took place recently between the Bishop of London and his chancellor, Dr. Tristram, on the question of granting marriage licenses to divorced persons, several applications have been received for such licenses. These applications were referred to the Bishop, who gave them his personal consideration, and every case gave his chancellor instructions that permission was to be refused.

The Liverpool Church of English Bible Scripture Readers' Society has received from Mr. H. B. Ryecroft, of Chicago, a donation of £2,000 to be invested as a guarantee for the permanent salary of a Scripture reader in memory of his late father, Canon Ryecroft, who was clerical superintendent of the society from 1862 to 1870, and a member of the committee up to the time of his decease in 1906.

The Archbishop of Canterbury dedicated on Sunday in Addington churchyard, near Croyden, the memorial, in the form of a cross, to five of his predecessors (whose graves are in the churchyard) which he has erected there. J. G. HALL.

SEE ALL things, not in the blinding and deceitful glare of the world's noon, but as they will seem when the shadows of life are closing in. At evening the sun seems to loom large on the horizon, while the landscape gradually fades from view; and then the sunset reveals the infinitude of space crowded with unnumbered worlds, and the firmament glows with living sapphires. Even so, let the presence of God loom large upon the narrow horizon of your life, and the firmament of your souls glow with the living sapphires of holy thoughts. Ah, try now to look at the world and its allurements as they will seem in the last hour; to look at unlawful pleasure as it shall then seem, not only a disappointment, but a depraving and an envenomed thing; to look at the small aims of ambition as they shall seem when they have dwindled into their true paltriness.—*Canon Farrar*.

ANOTHER CHAPEL GIVEN FOR ST. JOHN'S CATHEDRAL, NEW YORK

Also a Handsome Stone Pulpit in Memory of Bishop Henry C. Potter

REV. HOWARD C. ROBBINS ELECTED RECTOR OF THE INCARNATION

Other News of the Metropolitan Diocese

Branch Office of The Living Church }
416 Lafayette St.
New York, May 29, 1911 }

THE trustees of the Cathedral of St. John the Divine, at their meeting, held on May 23d, announced a gift of a chapel by Mrs. George L. Rives, of 69 East Seventy-ninth street, Manhattan, to be known as the Whiting Chapel. Mrs. Rives' gift is in memory of her father and mother, and members of the Whiting family. The cost will be about \$150,000.

It was also announced that there had been given to the Cathedral an elaborately carved stone pulpit. The gift is in memory of the late Bishop Henry C. Potter.

The Rev. Howard C. Robbins, rector of St. Paul's Church, Englewood, diocese of Newark, has been elected rector of the Church of the Incarnation, New York, to succeed the Rev. Dr. William M. Grosvenor. If he accepts, it is understood he will enter upon his new duties on October 1st. Mr. Robbins is a graduate of Yale University, class of 1899, and of Cambridge Theological School, class of 1903. He was ordered deacon by Bishop Lawrence of Massachusetts and advanced to the priesthood by Bishop Lines of Newark, the latter while serving as assistant at St. Peter's, Morristown. He has been rector at Englewood for five years, and the parish there has advanced materially.

The Rev. Dr. Grosvenor has formally resigned the rectorship of the Church of the Incarnation, Manhattan, and has accepted the Deanship of the Cathedral of St. John the Divine.

Ascension Day was duly observed at old Trinity by celebrations of the Holy Communion and the great festival service at mid-day.

Ascension Day at Old Trinity

The choir of fifty-five men and boys and a large orchestra under Dr. Victor Baier performed Hills' "Crusaders" hymn; Hiller's "Song of Victory"; and the *Kyrie, Credo, Sanctus, Agnus Dei*, and *Gloria in Excelsis* by Niedermeyer. The offertory was "O Give Thanks Unto the Lord," from Noble's *Gloria Domini*. The music was up to the high standard maintained in recent years, and the church was crowded throughout the long service by an unusually devout congregation of worshippers.

At the annual meeting of the American Guild of Organists, held a short time ago, announcement was made that the "Ways and Means Committee" were, through the valued cooperation of Dr. Baier, and the courtesy of the rector of Trinity Church, the Rev.

Other Items of News

William T. Manning, D.D., able to make known the generous offer of a permanent headquarters and meeting-room in Trinity Church House. The guild has made suitable expression of its appreciation of this proof of Dr. Manning's interest in the organization, and of his appreciation of the importance of music to the work of the Church.

It is announced that services will be held in old Trinity Church, New York City, on the day set for the coronation of the King of England. Distinguished officials of the Government of Great Britain and representatives of various religious bodies will be invited. The Rev. Dr. Manning, rector of Trinity parish, will officiate.

Under the auspices of the Committee for the Reduction of Infant Mortality, a programme was arranged, in celebration of the opening of twenty-seven babies' pure milk stations in New York City. Addresses were made by Monsignor D. J. McMahon; Dr. Ernst J. Lederle, commissioner of health; and the Bishop of New York. Bishop Greer said he believed in the movement and suggested that, for the sake of economy, the city should sanction it with a large contribution. "If we can safeguard and protect the child during the first year of his life," he said, "the probability is that, barring accidents, he will reach a vigorous and self-supporting maturity and make a good finish."

Many interesting and helpful ways are devised by the wealthy people of the city to cheer and strengthen the lot of the working girl, particularly in the days of summer. One of these, quiet, almost unknown to the public at large, is Sea Shore Cottage, at North Long Branch, N. J. It was established by Mrs. Fletcher Harper, Jr., and is now carried on by Mrs. Hiram W. Sibley. It is opened in June and closed in the autumn. The cottage is situated directly on the shore. It has ample facilities for the enjoyment of the bracing ocean air and surf bathing upon its own beach. For a nominal charge a working girl may obtain here a much-needed two weeks' rest.

ACCEPTANCES RECEIVED FROM THE BISHOPS-ELECT

Rev. Philip M. Rhinelander and Rev. T. J. Garland
Accept Their Elections

DAUGHTERS OF THE KING HOLD THEIR ANNUAL MEETING

Other Pennsylvania Diocesan News

The Living Church News Bureau
Philadelphia, May 29, 1911

THE Rev. J. De Wolf Perry, D.D., chairman of the Standing Committee, and also of the committee to notify the Bishop Coadjutor-elect, received from the Rev. Philip M. Rhinelander, on Ascension Day, official notice of his acceptance of the office. Professor Rhinelander wrote:

"After much careful and prayerful thought, I have been led to see in my election as Bishop Coadjutor of Pennsylvania a call from God which I may not refuse.

"I write, therefore, to inform you, as chairman of the Notification Committee, of my acceptance of the office to which I have been elected, subject to the confirmation of the Standing Committees and the Bishops of the Church.

By the grace of God I promise in the discharge of my office, to give the diocese the best I have."

Bishop Mackay-Smith has invited Professor Rhinelander to preach the sermon at the Trinity ordinations, which are to be held on Trinity Sunday at St. Matthew's Church, Philadelphia.

The Rev. Thomas J. Garland, Bishop Suffragan-elect of Pennsylvania, has signified his acceptance of the office in the following letter:

"PHILADELPHIA, May 22, 1911.

"The Rev. S. C. Hill, the Rev. G. P. Allen, D.D., the Rev. F. M. Taitt, Mr. W. W. Frazier, George Wharton Pepper, Esq.,

"GENTLEMEN:—I thank you for your gracious notification of the action of the convention, and for your pledge of loyal support and confidence.

"I appreciate the honor of being elected as the first Suffragan Bishop of this diocese, in which I have spent fifteen years of my ministry, and believing it to be God's will, I signify my acceptance if the election is confirmed.

"I am fully conscious of my own limitations, but feel certain that I can count on a continuance of that spirit of cooperation which has been given to me in the fulfilment of my duties in the past.

"I ask for the prayers of my brethren of the clergy and laity that God will give me grace to be a faithful co-worker in that higher office to which He has called me, and a spiritual leader in His holy Church, that I may serve Him with all my heart, my soul, my strength, my mind.

(Signed) THOMAS J. GARLAND."

The fifty-second meeting of the Philadelphia Local Assembly of the Daughters of the King was held in St. Anna's Church, West Philadelphia (the Rev. Fleming James, Ph.D., rector), on the afternoon and evening of May 23d. Mrs. Charles Henry Arndt, the

president, was in charge of the business meeting in the afternoon, after which an address was made by the Rev. H. K. B. Ogle. Supper was served in the new parish hall of St. Anna's, which was used for the first time. The evening session was in the church, where shortened Evensong was said by the rector and the Rev. George Lynde Richardson preached the sermon.

The convocation of Germantown has originated a valuable idea in issuing an illustrated handbook of its mission work for general distribution in the parishes. Much important information is given concerning the mission stations to which the funds of the convocation are appropriated, and views are shown of the exterior and interior of the various buildings. A map is given of the northern or rural part of the convocation territory, which stretches to the northern border of the diocese, taking in the whole of Bucks county. The officers of the convocation are the Rev. Jacob Leroy, dean; the Rev. Charles S. Lyons, secretary, and Samuel F. Houston, Esq., treasurer. Its post-convention meeting was held in St. Martin's Church, Oak Lane, on Rogation Tuesday.

The West Philadelphia Sectional Conference of the Brotherhood of St. Andrew was held with the St. Asaph's chapter, Bala, on the evening of Ascension Day. The subjects and speakers were: "The Earnest Effort," by Frank W. Kidd of Holy Communion chapter, and "Nearer to Christ Through His Church," by Dr. John W. Wilkinson of St. Paul's Memorial chapter.

The Men's Auxiliary to the Board of Missions met in the Church House on Monday, May 22d, at 4:30 P. M., and received the report of the committee which had in charge the Men's missionary

meeting, held with such success in the Academy of Music on Friday, May 5th. The expense of the meeting was entirely covered by the sale of boxes, and the collection taken at the doors, amounting to \$176, has been sent to the Board of Missions, to apply on the apportionment of the diocese of Pennsylvania.

The Woman's Auxiliary of the Convocation of Chester held an interesting meeting on Rogation Wednesday at St. Martin's church, Radnor, at which Deaconess Stewart of Hankow spoke of the work of the Church in China.

THE CHURCH AND THE CHICAGO CHILD WELFARE EXHIBIT.

THE Child Welfare Exhibit which was held in Chicago for two weeks, after the example of that held in New York which, according to the secretary of the New York exhibit herself, "outshone" it, came to a close on Ascension night. Nearly half a million saw the exhibit, which was held in the Coliseum adjoining Grace Church. It will, no doubt, be a source of gratification to the whole Church to know of the large share she had in this notable affair. The rector of Grace Church, the Rev. W. O. Waters, D.D., gave the use of his church for the conferences, which were held three times daily. The first conference was opened by prayer by Dr. Waters and ended with the benediction, after the singing of the Doxology. Miss Jane Addams of Hull-House and Miss Breckenridge, assistant dean of the women's department of the University of Chicago, expressed the obligation they were under to the rector of Grace Church for his courtesy, announcing that this kindness afforded to the undertaking that spiritual touch without which all philanthropy was of little value. It is in just such ways as these that the Church may attain and hold her rightful place in the movements characteristic of our day. Begun with prayer and closed with benediction, they round out their appeal and justify themselves to all sorts and conditions of men.

CONTRIBUTIONS FOR MISSIONS

The Increase Previously Reported Has Been
Maintained During May

THE following letter has been received from Mr. George Gordon King, treasurer of the Board of Missions:

"In our recent apportionment letters we have been optimistic, for there has been every reason to be so. The sympathetic attitude of all, and the large responses from many, has made us feel happy for the future.

"The increase of contributions to the apportionment reported a month ago has practically been maintained.

"Amount received to May 1, 1911.....	\$391,365.22
Amount received to May 1, 1910.....	357,616.75

Increase.....	\$33,748.47
Contributing parishes 1911.....	3,132
Contributing parishes 1910.....	3,132
Parishes completing apportionment 1911.....	1,116
Parishes completing apportionment 1910.....	1,236

Decrease.....	120
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"So that we have the good news to report that to May 1, 1911, the contributions are ahead of those of a year ago by \$33,748.47. Curiously enough the number of contributing parishes is the same. And now a word for the future, for it will not be long before September arrives.

"The apportionment is.....	\$727,300.00
To May 1st we have received.....	391,635.22

Still due	\$335,664.78
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"To meet the appropriations of the Board this amount still due of \$335,664.78 must be paid in full—and at least \$150,000 of the Forward Movement as well (on which we have so far received scant \$12,000).

"But 1,116 parishes have so far completed their apportionment; leaving 5,400 still to do so. We believe these latter will try to do their best."

THEREFORE, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by forgiveness. Oh, strive to enter into something of that large, celestial charity which is meek, enduring, unretaliating and which even the overbearing world cannot withstand forever. Learn the new commandment of the Son of God. Not to love, but to love as He loved.—F. W. Robertson.

which considered work outside the diocese. Dr. Lee of China and the Rev. Meade Clark made the addresses. The concluding session of the council was held on May 19th, and was occupied with canonical legislation and plans for new work. Mr. B. F. Finney, of the Brotherhood of St. Andrew, made an address on the coming tide-water Conference of Lay Workers at Hampton, Va. The Rev. Berryman Green, D.D., the Rev. J. J. Gravatt, D.D., the Rev. P. P. Phillips, and Messrs. L. M. Blackford, Arthur Herbert, and John R. Zimmerman were chosen as the Standing Committee.

The Rev. Robert S. Coupland, Bishop Coadjutor-elect, was ordered deacon in 1894 by Bishop Whittle, and priest the following year by Bishop Randolph. His first work was done as assistant at St. Luke's Church, Norfolk, Va., where he remained until 1897. He then became rector of St. John's Church, Covington, Ky., and afterwards of the important parish of the Ascension, Baltimore, Md., which he resigned a short time ago to succeed the Rev. Dr. Beverly Warner at New Orleans, as above stated.

ERIE.

THE first annual convention of the diocese of Erie was held in St. John's Church, Franklin, Pa., on May 23d and 24th, with an excellent attendance, both clerical and lay. A large part of the two days' sessions was consumed in establishing a set of machinery for working the new diocese, but the convention gave itself to the matter patiently, and, under the vigorous direction of the Bishop and the committees, a good deal of work was accomplished. The constitution and canons and the form of charter of the diocese of Pittsburgh were adopted as those of the diocese of Erie, with no striking change, excepting in one instance. In the provision relating to the election of a Bishop the old rule was modified to the extent of giving the laity the privilege of voting originally on candidates. The clergy and laity are to ballot separately, and the candidate receiving the majority of the concurrent vote shall be declared elected.

In his address to the convention, Bishop Israel said: "I have come to the charge of the diocese of Erie freely, heartily, and joyously; yet with a certain hesitancy lest any inexperience or weakness of mine should bring harm to the cause we represent—the Church of God. The success of the work depends upon the co-operation of both clergy and laity in a kindly consideration for each other and a hearty support of their Bishop in parish, diocesan, and Church relations."

Bishop Israel's Address

"The chief business of a diocese is of course the development of the Kingdom of God on earth. Consequently the missionary work stands paramount. The general Board of Missions has not heretofore included the offering of the Woman's Auxiliary nor that of the Sunday school in the apportionment. But now the board has decided to let each parish raise its own apportionment according to its own methods, including the offerings of the men, women, and children in a great total. Some fear this will mean the unloading upon the women and children by the men much more of their own responsibility. We hope not. If the Laymen's Missionary Movement is any indication of the spirit of the men, this will not be so."

"There are a great many towns in our diocese where the Church should be represented. Not, of course, as another denomination, for there are already too many; but as the center of unity for all the heaven which, sooner or later, must permeate all Christian communities, bringing them together in one organization the Body of Christ."

"All efforts in the Church for taking care of the aged and infirm clergy, and of their widows and orphans, and for the pensioning of the clergy, show some fundamental weakness in the support of the ministry. If a reasonable average salary were paid to the clergy, there could be no need of these crutches for their support. Your Bishop hopes that his diocese will set before it the attainment of securing a minimum salary of \$1,000 and rectory for its married clergy; and that the average salary will not be less than \$1,200 and a rectory."

"To accomplish the best results, proper methods must be used, all work must be based upon the sure foundation of law. I am anxious that we should have a clear-cut constitution and a body of canons so simple and so clear that they will not require constant tinkering. Further, I ask an unflinching loyalty to the observance of the canons. If a canon be objectionable, you may cut it out, but until a majority can be brought to see the need of this, let us obey."

"Residences were offered for the Bishop in Emporium and for a year in Erie. This latter city was chosen as the place for the episcopal residence because of its being in closer touch with the diocese and in a larger city where the influence of your Bishop might be exerted for the greater benefit of the diocese."

"Institutions for the moral and physical care of the people must be kept in mind. A home for the aged, an institution for the care of orphan children, together with some organization for incorrigible boys and girls should be kept before us. This latter seems to your

Bishop to be of especial importance and he would gladly make it the first of the new diocese."

"The General Convention was marked by a spirit of peace and consideration. One point in connection with it is chosen for special emphasis. Action by the House of Bishops declaring marriage indissoluble except by death. The law remains unchanged, but the highest authority of the Church has declared that no person divorced for any cause arising after marriage may be married to another while the first partner is alive."

Report was made of the sum of \$38,923.11 as the amount ready to be turned over by the diocese of Pittsburgh to the diocese of Erie as the result of an equal division of the Episcopal Fund and the Christmas Fund (one for clergy relief) and suitable resolutions expressive of appreciation of this handsome treatment were adopted by the convention. This money, added to the \$33,672 pledged largely by members of the new diocese (of which \$20,039.63 has been already paid) makes of course a promising endowment with which to begin work.

The Business Sessions

The treasurer of diocesan missions reported a balance in the treasury, and it was voted that for the coming year an assessment of 4 per cent. on the current expenses of the various parishes should be levied for this work.

One new parish, Trinity Memorial of Erie, was admitted into union with the convention.

A plan was adopted whereby the parishes are called upon to accumulate funds for the purchase of an Episcopal residence in such place as the Bishop may elect. The amount desired is \$25,000 and the plan requires the contribution of \$1,250 the first year, 20 per cent. less the second year, and a gradually decreasing amount in the succeeding years, with full acquirement of the sum needed in twenty years or sooner.

The Bishop was voted a secretary at an expense of \$500 a year.

The next meeting of the convention is to be held in New Castle, Pa.

As members of the Standing Committee, were elected the Rev. Martin Aigner, the Rev. W. E. Jones, D.D., the Rev. J. E. Reilly, D.D., and the Rev. W. H. Jones; Messrs. H. K. Gregory, John Dick, H. A. Hall, E. V. D. Selden.

A Woman's Auxiliary was organized on the afternoon of May 23d. There was a very large attendance of delegates from various parts of the diocese. A great deal of enthusiasm was displayed, officers for the coming year were chosen, and a meeting in October in Oil City was appointed in order that a good start may be made for the winter's work.

IOWA.

THE fifty-ninth annual convention of the diocese of Iowa, held in Sioux City Sunday and Monday, May 21st and 22d, passed without particular note, routine business only being transacted. The Bishop of the diocese announced officially his purpose at the annual convention of 1912 to bring before the convention the whole matter of additional episcopal supervision, as the diocese will then be in splendid shape to face the election of a Suffragan. A notable utterance of the Bishop concerning arbitration brought forth a resolution, unanimously adopted in the convention, to endorse the efforts of President Taft. The convention asked the Bishop to appoint a committee of Social Service to act with the commission of the general Church and those of other dioceses.

The Endowment Fund Commission, which has made notable additions to the funds of the diocese during the past two years, was continued. The old officers of the convention and diocese were generally reelected, and

The Proceedings

Trinity Cathedral, Davenport, was appointed as the place of the next convention.

Following the custom adopted a year ago, the convention assembled on Sunday, the opening service being a celebration of the Holy Eucharist in St. Thomas' Church, the Bishop being celebrant, the Rev. Richard Ellerby read the Gospel and the Rev. E. H. Rudd, D.D., the Epistle. The preacher of the convention sermon was the Rt. Rev. Selden M. Griswold, D.D., Bishop of Salina. At the same hour at St. Paul's Church (the Rev. E. H. Gaynor, rector), the president of the Standing Committee, the Rev. George W. Hinkle, celebrated the Holy Eucharist, and the Rev. George Craig Stewart of Evanston, diocese of Chicago, was the preacher.

In the afternoon of the first day the Brotherhood of St. Andrew held a mass meeting presided over by the president of the Iowa Assembly, Mr. J. P. Montrose of Des Moines, the principal speaker being Mr. W. A. Haberstro, traveling secretary of the Brotherhood. The B. S. A. also held a conference and dinner on Saturday evening. A large congregation, despite the rain, greeted the speakers at the mass meeting on Sunday evening, when Bishop Griswold, the Rev. George Craig Stewart, and Mr. Charles E. Field of Chicago delivered telling and effective addresses on missions. It was remarked on every hand that the diocese has never had such an effective presentation of the subject as was given on this occasion.

The social side of the convention was not neglected. The hos-

pitality of the Rev. Ralph P. Smith and his congregation was unbounded, and the entertainment of the visitors was most cordial.

The diocesan Woman's Auxiliary to the Board of Missions met, in annual session at Sioux City at the time of the convention. Mrs.

Sessions of the Auxiliary John Arthur, president of the branch, greeted the members in a most interesting and helpful address, which demonstrated the growth in numbers and progress during the past year. The other speakers at the meetings included the Bishop of Salina, who spoke of his work in Kansas; the Rev. George Craig Stewart, who made an earnest appeal to the mothers, asking them to give their sons to the service of the Church; and Mr. W. A. Haberstro, who talked on "Boys." Reports of the work done in the various deaneries were encouraging. Miss Weare of Sioux City gave a helpful talk on "Why We Have a Quiet Day," which was afterward discussed by various speakers. The report of the treasurer, Mrs. Cooper, was encouraging.

EAST CAROLINA.

THE twenty-eighth annual council of the diocese of East Carolina was held in St. John's church, Fayetteville, Saturday, May 20th. There was no special feature to mark the proceedings, the business being entirely routine.

After the formal routine of organization the council adjourned until Sunday morning. Celebrations at 7:30 and 11 A. M., with sermon by the Rev. Dr. Milton of St. James' Church, Wilmington, N. C., and a Quiet Hour, conducted by the Bishop of the diocese, at 5:45 in the afternoon, filled the day until 8:30 at night, when, after Evening Prayer, the Bishop delivered his annual address. The sermon of Dr. Milton was a very strong plea, first for a due regard for the proper observance of the "incomparable Liturgy of the Church," in a manner understood of the people and not to be lost or disregarded for the sake of personal whim or the "following of an effete ceremonialism"; and, second, strength and courage in the preaching of the Church.

The Bishop's address had to do almost entirely with diocesan matters of a routine nature, rather than of general note, except in the recommendations which he made. He noted with great pleasure the fact that along all lines the diocese had made great advance during the past year and that the signs pointed toward an even greater forward step next year. He recommended the merging of certain committees into the Executive Missionary committee, thus greatly simplifying the diocesan system; also, the consideration of the subject of proportionate representation in the council; he felt that the time had come, also, when the diocese might relinquish any aid from the General Board of Missions in the prosecution of the work among the white people.

The council reconvened at 9:30 Monday morning. This, the second day, was marked by no matters of a general interest, having to do almost entirely with the discussion of the reports of various committees. The commission on Sunday School Work reported that the diocese had not taken up the New York Sunday School Commission system as fully as it felt should be the case. This brought out a lively discussion, but the matter remained without change. The whole question of the Sunday school work of the diocese is to be discussed at the retreat in June, so the council did not take definite action at this time. The only other question of large moment came up Tuesday, the third day, when the commission reported its findings relative to the suggestions in the Bishop's address. It reported favorably upon the merging of the Students' Aid committee and the Church Building Fund committee with the Executive Missionary committee and recommended the enlargement of the said committee by the addition of two of each order. After prolonged discussion, the report was adopted, and the committee on Canons instructed to bring in suitable canonical changes at its early convenience.

Elections—The president, secretary, registrar, treasurer, chancellor, and Standing Committee were reelected. Delegates to the Missionary Council, department of Sewanee, were elected as follows: The Rev. Messrs. Charles Noyes Tyndell, Claudius Ferdinand Smith, William Edward Cox, John Hallowell Dickenson; Messrs. Bonner, M.D., Galloway, M.D., Schenck and Shepard. Examining Chaplains—The Rev. Messrs. Harding, Noe, Cox, Milton, D.D., Drane, D.D., Smith. The council also voted to resume the publication of a separate diocesan paper, disbanding the *Carolina Churchman*. The *Mission Herald* was therefore reorganized by the election of the Rev. Thomas Pasteur Noe as editor-in-chief and the Rev. William Edward Cox as business manager. The council ended its sessions after divine service Tuesday night.

CONVOCATION OF EASTERN OKLAHOMA.

THE primary convocation of the missionary district of Eastern Oklahoma was held at Grace Church, Muskogee, on May 22d. The venerable Presiding Bishop, Rt. Rev. D. S. Tuttle, D.D., was present and preached the sermon Monday evening at the opening of convocation. The Bishop made a strong plea for the historic continuity and missionary ideal

of the American Church, reviewing briefly his own experience as a Missionary Bishop.

On Tuesday morning Bishop Tuttle celebrated Holy Communion, and after Morning Prayer the convocation was formally opened, Bishop Thurston delivering his initial address, which was heartily received. The Bishop of Oklahoma, the Rt. Rev. F. K. Brooke, followed with an able presentation of the facts which led to the recent division of his district, and of the conditions which still united the jurisdictions in a common work in Oklahoma.

The Rev. Gilbert A. Ottman of Tulsa was unanimously elected secretary of the convocation, and Mr. E. C. Million of McAlester, treasurer. Mr. A. H. Glassmire was appointed assistant secretary. The Council of Advice consists of the Rev. G. A. Ottman (chairman), Rev. S. G. Welles, David H. Kelsey, and J. N. Newcomb. After a short afternoon session the delegates and visiting clergy were entertained at dinner at the Country Club, by Grace Church parish, at which addresses were made by the three Bishops and others on Conditions in Eastern Oklahoma.

The business sessions were concluded with the appointment of standing committees and the election of a chancellor and registrar, and the adoption of reports concerning the state of the Church, with special reference to All Saints' Hospital at McAlester, King Hall at the state university at Norman, and the *Oklahoma Churchman*, in whose interests the two districts are united. The work of organizing the new district and the entertainment of the guests was greatly facilitated by the rector of Muskogee, the Rev. Hugh J. Llwyr.

The Woman's Auxiliary of the district was formally organized, its sessions being held concurrently with convocation. A large number of women was present.

CONVOCATION OF NORTH TEXAS.

THE first annual convocation of the Missionary District of North Texas was held in the Church of the Heavenly Rest, Abilene, Texas, beginning on Thursday, May 23d. All the clergy of the district were present and fourteen lay delegates, representing eight parishes and missions. During Tuesday and Wednesday the first annual meeting of the Woman's Auxiliary was also held, with about forty delegates in attendance.

On Tuesday afternoon, Bishop Temple read his first annual address, and gave a summary of the work he has accomplished. Confirmations numbered 67, and two churches have been consecrated. In the course of his address he said:

"If our conception of our work is a selfish one—to build up a Church in this district, merely to minister to our own needs and the needs of our children—to gratify our desires for a worship and ministry according to our tastes, or only to satisfy our ambitions to see this Church, that we love, grow and become strong simply that it may be strong. If such a spirit of selfishness dominates this convocation, then our work will be selfish, and whatever seeming success we may attain will finally be a failure, because no such work of selfishness can be in accord with the mind and the spirit of the Christ, and the Church will have made a mistake in setting us apart as a new missionary district to work out any such end. But, if we conceive of our work as a God-given Mission, believing that this Church with her Apostolic Ministry, her pure doctrine, and her beautiful liturgy, has a great mission to accomplish in this district; if we have a broad, comprehensive view of the needs of our fellow men, whether they be in North Texas or in China, and realize our responsibility to them; and if we enter upon this work with a determined spirit to accomplish that mission and that responsibility—if such a spirit dominates this convocation, then whatever seeming failure we make will finally be a success, for we will be in accord with the mind of Christ.

"The missionary committee of the district should see to it that every parish or mission committee is doing its work, and every parish and mission committee should see to it that every individual in their parish or mission is given a chance to contribute to the cause of missions."

Mr. C. J. E. Lownes was chosen treasurer and Mr. Oscar Oliver secretary. Clarendon was selected as the place, and Tuesday, May 19, 1912, as the date for the next convocation.

For the Woman's Auxiliary, Mrs. N. F. Marshall of Colorado, Tex., was appointed president by the Bishop. Under her guidance an enthusiastic and helpful meeting of the Auxiliary was held. The outlook for advanced missionary work in North Texas is now very hopeful.

CONVOCATION OF WESTERN COLORADO.

THE fourth annual convocation of the Missionary District of Western Colorado was held in St. Matthew's Church, Grand Junction, on May 16th, 17th, and 18th. The Rt. Rev. the Bishop of Utah conducted the Quiet Hours of the clergy, the subject of his address being "The Reaction of the Priest's Duty Upon Himself—(1) In His Preaching, (2) In His Visiting, (3) As a Leader of the Worship of the People."

In his annual address the Bishop noted the many changes in the clergy list during the year, told of his work in the East, following the meeting of the General Convention, and of its success, and made a strong appeal for a greater measure of self-support among

the missions. He then urged upon the clergy the necessity of keeping the people posted concerning the missionary work of the Church, and of interesting them in the Church Prayer League. Concerning religious education he had much to say, especially with reference to the work of Sunday schools, recommending that modern methods of instructing both scholars and teachers be adopted as fully as possible. The Bishop also called attention to the work of the Boy Scouts and of the Girls' Friendly Society, both of which organizations he hoped might be introduced into the district. He concluded with a "Call for Leadership."

At one of the sessions a resolution was passed conveying to the president of the United States the approval and sympathy of the clergy of the district in "his wise and well-timed efforts to unite in the bonds of perpetual peace the nations of the earth."

The programme provided for two conferences of the clergy—on Sunday School Work, at which the principal speakers were the Rev. Messrs. W. H. Doggett and V. M. Beede; and the other on "Casuistry," the speakers being the Rev. Messrs. J. H. Dennis and V. M. Beede. Both called out much general discussion and proved very helpful.

A matter of some importance was the resolution adopted by which every priest, deacon, or lay reader in charge of a parish or mission within the district is directed to provide a card index file, "there to be listed on these cards the names of every baptized person, baptized and confirmed person, communicant, or any person interested in the Church, as a contributor or attendant, resident in the parish, or mission, or preaching station under his charge, with such memoranda on the cards as the priest shall see fit to record."

The elections and appointments are as follows: The Rev. J. W. Heal was reelected secretary of the convocation. The Bishop appointed as the Council of Advice, the Rev. Messrs. J. H. Dennis (president); W. H. Doggett (secretary); F. C. Smith, and John W. Heal; lay: Messrs. Vonn E. Northrop, W. L. Hogg, H. A. Avery, and A. C. Remington. The Rev. J. H. Dennis was elected deputy to the General Convention, and the Rev. W. H. Doggett, alternate deputy. The Rev. Messrs. John W. Heal, W. F. Higby, E. W. Silbald, and V. M. Beede, were elected delegates to the Missionary Council.

CONVOCATION OF PORTO RICO.

IN his address to the annual convocation, which met at St. Andrew's Church, Mayaguez, on May 9th, Bishop Van Buren, in referring to matters discussed at the General Convention, said that it might be better to wear for awhile the divisive and insufficient name for the Church rather than seem to exclude others who are equally of the same family. The prejudice in Latin countries against the word Protestant was, he felt, gradually being overcome, and though it put us to a great disadvantage, we must remember that the unsectarian Gospel would always seem sectarian to those whose serene confidence in any human system it was proposed to disturb. The Bishop strongly cautioned his clergy and teachers to be more careful in reporting statistics, with special reference to the apportionment. If Porto Rico stood last in the Sunday school offering last year he thought it was possible because the schools reported more members than they had. In the spirit of Christian unity, which seemed to animate the General Convention, he asked his clergy to join in the interdenominational Ministerial Association of San Juan and vicinity, which met every two weeks for consultation regarding uplift work among the Porto Ricans. He said it was idle to think of extension work locally until the number of clergy was increased. Confirmations in the district numbered 51, and there were two candidates for orders and one postulant.

In addition to the necessary routine of elections and reports, a special committee was appointed to have charge of the apportionment for the next year.

HOW OFTEN in the bitterness of his soul is the Christian minister made to realize the secondary nature of the claims of religion upon the people committed to his care, says the *Texas Churchman*. He sees them busy in the affairs of this life, occupied with their domestic concerns, engrossed at their desks or in their counting rooms, and struggling earnestly for their daily bread in the various callings of life. Yet, they begrudge God even the sacred hours of His holy day, to say nothing of the other sacred feasts and fasts of the Christian year. It is with difficulty that they can be persuaded to devote even their leisure moments to the performance of any special religious duty. And when quickened to a sense of responsibility, how quickly their enthusiasm exhausts itself and seems to die in the moment of its birth. Christ says, My meat and drink is to do the will of My Father in heaven. How do such words apply to us? What work are we doing for God and His Church? Are we not more interested in the accumulating of means for the gratification of self than in the great interests of God's kingdom? Are we seeking the kingdom of God and His righteousness first, or have we reversed the order of such an injunction by putting the things of this life first, and God last, if at all? Are our minds indeed fixed on God and the desires of our souls fastened on those things which pertain to eternity, rather than to time; to heaven, in preference to earth?

THE PRECIOUSNESS OF FAITH.

By C. H. WETHERBE.

PERSONAL faith, of the true type, is one of the most precious things that one can possess. One who has sterling faith in God, in Christ, and in the Holy Scriptures, is vastly richer than is the man who has millions in money and is destitute of such faith. It is worthy of note that the Bible places a very high value on personal faith. From beginning to end, it gives the greatest possible encouragement to the fullest exercise of unyielding faith in God and His Word.

Perhaps one main reason for this is the fact that Eve's moral fall was owing to her doubting the word of God. She distinctly understood that word; she knew the importance of giving strict heed to what God had said; but, under the fascination of the tempter's plausible plea, she transferred her faith in God to a belief in Satan's word. Thenceforth her example became an object-lesson to all who would be tempted to lose faith in God and in His Word.

Faith in Him is the golden cord which binds the soul to the Eternal Father. The faith which holds the heart in living union with God is too precious for human estimation. It takes hold of all the preciousness of God. It is the hand which accepts from Him all of those infinite treasures which it is His pleasure to bestow upon the large believer. According to one's faith in Him does one receive precious light, liberty, gladness, and glory.

God's great promises are accessible to great believers. Promises which, to human reason, seem impossible of fulfilment, are royally fulfilled in behalf of those who have a competent faith. A notable example is seen in Abraham. God's promise to him of the gift of a son was a very great one, though it did not, at first, seem to be so. The greatness of it appeared when the natural conditions of fulfilment had passed away. The son was to be given when there was not the slightest human prospect of its possibility. Had Abraham then indulged in a skeptical spirit, he would have failed to receive a son. It was during that trying time that the preciousness of his faith appeared to advantage. To have doubted would have been most dangerous. It would have been very costly. All of his previous faith would have been as nothing. Doubt, at that time, would have prevented victory. Abraham thought so, and hence he kept on believing till the fulfilment of the promise was a realization.

May our own faith in God and His Word be as precious to us as Abraham's was to him. Let us protect it from the invasion of the tempter.

ENGLISH CHURCH SERVICES, AS SEEN BY A BAPTIST.

THE FIRST daily paper I read in London, says a writer in the *Standard* (Baptist), had a long editorial on the problem of the empty pews. An elder in a wealthy Presbyterian church in Glasgow said that the city congregations were lamentably small; though the Methodists were more prosperous because they were less influenced by modern thought, and were preaching more faithfully the old-fashioned gospel. However, after listening to sermons from the distant East to London, I am not so much surprised at the small congregations. The majority of the sermons were uninteresting, made up of mere platitudes and commonplaces, and furthermore spoiled by a poor delivery. Speaking more especially of the established church, the worship seemed characterized by a reverent devotion. All bowed the head after entering the pew; and again after the benediction, sitting in silence a moment, and then withdrawing quietly after the organ postlude began. They have a deep regard for the church building as the house of God. Hence the absence of the American custom, of boisterous conversation and mirth, and children racing about the church, is very noticeable; and the resultant spirit of reverential silence is most refreshing.

They surpass us also in entertaining a much higher respect for the ministry—over there his office carries great weight. In England the people go to church, not to listen to a sermon, but to worship God. They are greatly interested and helped in worship and devotion by (what many of us here call) the preliminaries. There the ritualistic service seems to be the bread and meat of the entire service. (I attended a service in Jerusalem of two hours' duration, with a fifteen-minute sermon thrown in.) They listen to a light sermon, delivered in a poor voice, with an unusual show of interest and patience. In our country the sermon is everything; the people go to church for the sake of the sermon. It is the great object of worship, and if they are pleased they worship the preacher. Surely there is a golden mean between sermon-worship and ritual-worship.

WHEN OUR faults appear trifling to us, we need awakening, even if it be an awakening by trial or temptation.—*Selected*.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

A BILL has been introduced in the legislature of the state of Washington, providing for the inclusion of small parks and playgrounds in all future land sub-divisions within or adjoining the limits of cities of the first, second, and third classes. According to the best available information, William E. Harmon, the New York real estate operator, declares, this is the first attempt based on sound economics, arbitrarily to combine parks and playgrounds with street plans in private real estate development. It is grounded on the theory that, as streets of liberal width give correspondingly greater value to abutting land, so do parks and similar open spaces give increased value to contiguous property. That there must be some municipal restriction put upon land sub-divisions destined to become a permanent part of the city in which they are located is an already accepted principle in many sections of the country, but it remained for this progressive western state to carry along its logical lines of development. It is highly important, from the point of view of true economics, Mr. Harmon asserts, that no undue burden be placed upon practical work in the field of realty development or home building on a large scale, for in the end this burden must be borne by the buyer. Under the provisions of this bill, land can be laid out and permanent open spaces established without taking a penny out of the pockets of the operator, or adding a penny cost to the ultimate consumer of the land.

In the *Seattle Post Intelligencer* Mr. Harmon expresses the opinion that even if the Washington bill operated as a handicap to speculative or land-operation profits, it might well be justified from the point of view of the public weal, but with this commendable bill no such problem is encountered. The present method of acquiring parks and playgrounds by condemnation entails enormous waste of public funds. Under this law the extension of cities can proceed with a normal relationship established between housings and open areas, without cost to taxpayer, land operator, or the home buyer.

It is to be hoped that House bill No. 81 will be speedily incorporated into the statutes of the state of Washington, where it may stand as an example of a legal enactment in which private rights and public welfare are both conserved.

ITALY'S CLINIC FOR INDUSTRIAL DISEASES.

Eight years ago a group of social-minded medical men in Milan united in a demand, says John B. Andrews, secretary of the American Association for Labor Legislation, in the *Survey*, for systematic study of diseases of occupation. Four years ago they called together from many nations the first international congress on Industrial Diseases. In March, 1910, they saw the hopes of years culminate in the dedication of the first labor clinic.

In letters of gold on a background of white marble over the entrance of this unique hospital is the inscription, "For the scientific study and prevention of occupational diseases." Three large four-story buildings, new and well equipped with the latest scientific apparatus in laboratories, hospital wards, lecture room and library, are here frankly dedicated to the elimination of those diseases peculiar to industrial employments. Already twelve scientific men are coöperating with the director, Dr. Devoto, although the laboratories were not opened until March 20, 1910. In one of the hospital wards the director is giving special attention to fourteen patients. One of these, a man trembling with the peculiar palsy due to mercurial poisoning, began work in a hat factory when ten years of age and felt the effect of the poison almost immediately. Another patient suffers with "lead colic," the result of his work as a house painter. Seven of his thirteen children died during the first few months after they came into the world, on account, perhaps, of the presence of poison in the father's system. Other patients are being treated for ills occasioned by work in high temperatures, in dusty or poisonous atmospheres, and for the results of overstrain.

The laboratories, too, are fully equipped. Here we find

tread-mills in which dogs patiently trot up endless hills in order that their blood corpuscles may disclose new truths concerning the toxin of fatigue. Machines register on revolving discs the fluctuating curves inscribed by long series of muscular strains, in order that the effects of overwork and artificial stimulus may be correlated with immunity from disease. Here, too, "leaded" mother goats and guinea pigs add to our knowledge concerning the effects of lead poisoning upon premature birth and the supply of mother's milk, all for the benefit of the great masses of men and women who work in the dangerous occupations for the general benefit of mankind.

NATIONAL CONFERENCE ON CITY PLANNING.

The third National Conference on City Planning, held in Philadelphia, was an unqualified success. Previous conferences had been held at Washington, D. C., in 1909, and at Rochester, N. Y., in 1910. In conjunction with the Philadelphia meeting an International Exhibition of City Planning similar to those recently held in Berlin, Dusseldorf, and London, has been held. This exhibition showed the great work for the improvement of cities being accomplished in the United States and foreign countries. It was the first of the kind to be held under municipal patronage in America. It will remain open free to the public on both week-days and Sundays until June 15th.

Consisting of models, perspectives, photographs, plans, maps, etc., the exhibition illustrates the growth of city planning in America and Europe. Visitors at the exhibition have had an opportunity of studying the development of the modern Continental city, starting as it did a more or less circular fortress, they have seen the marvellous growth of the boulevard system of Paris, the garden cities of England, the interesting municipal housing enterprises of Ulm, the famous docks of Liverpool, Antwerp, Rotterdam, and Bremen, etc. The comprehensive plans for the improvement of Philadelphia, prepared at the instance of Mayor Reyburn and now more fully studied and developed, form an important part of the exhibition. Among them are plans for the Parkway, the New Art Museum, the Convention Hall and Stadium, the Embankment of the Schuylkill, docks for the Delaware and Schuylkill, and great improvements to the system of transportation. A corps of experts has been at work for two years upon plans for the remodeling of the streets of Philadelphia, and these plans have been seen for the first time in their entirety at the exhibition. The social side of city planning, however, was not nearly so strongly developed as it might have been, although housing came in for a considerable share of attention.

A CONGREGATIONAL DECLARATION OF PRINCIPLES.

The following is from a report of the National Council of Congregational Churches:

"We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand—

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be strongly safeguarded against encroachments of every kind.

"For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the workers from dangerous machinery, occupational disease, injuries, and mortality.

"For the abolition of child labor.

"For such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the suppression of the 'sweating system.'

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point and for that degree of leisure for all which is a condition of the highest human life.

"For the release from employment one day in seven.

"For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

"For the most equitable division of the products of industry that can ultimately be devised.

"For the suitable provision for the old age of the workers and for those incapacitated by injury.

"For the abatement of poverty.

"To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this council sends

the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ."

THE HIGH COST OF LIVING.

The present high cost of living, according to Prof. Jenks of Cornell and a government expert, will continue so long as the gold output continues to increase, but "my chart," he alleges, "proves that the standard of wages has also increased as the cost of living has gone up."

"The purchasing power of the working man's wages has kept pace with the increased price of commodities, and we find that the average working man in America to-day is actually consuming twice as much as his predecessors did in 1860. Therefore I maintain that that recent increases in the cost of necessities do not mean that the American working man is going to starve. It means that there will be a curtailing of unnecessary expenses, a more economical method of running our homes, of furnishing our schools and educating our children. The working man may have to buy fewer books, to deny himself some of the luxurious refinements he has been anticipating or extravagantly enjoyed. But on the whole, the matter will adjust itself for the betterment of the working man, and eventually, of course, if prices do not come down, his wages must go up. I am aware, of course, that there are thousands of men and women in actual need of work and food, but I am simply speaking of the condition as a whole, not of any particular phase."

THE SOCIALIST PERSPECTIVE.

When will Socialists look at existing facts in their true perspective? There is much that is suggestive in their propaganda, but one cannot escape the conviction that they only see things partially. The following is from a socialistic leaflet:

"We are only working mules, my friend. All over the whole world we are toiling and sweating to make the wheels go round.

"We build mansions and palaces and we live in garrets and basements. We sow the fields and reap the harvests—for somebody else to enjoy. We feed the world; we clothe the world; we house the world—and if we are out of a job for one week we are broke, we are hunting for another master—another boss again.

"When we grow so weak and tired and desperate with struggling continually that we are impelled to throw down the whole burden of our lives and pull society about our ears, the reformers, with loud voices appear."

Such writing tends to discontent, not to sound thinking. It makes dissatisfaction. It does not work for a sound solution.

ON THE PRINCIPLE that a social service commission should educate its members, as well as the clergy of the diocese, the Bishop of New Jersey has, at the request of the diocesan committee, appointed the following new social service commission to serve for the ensuing year:

Rev. Henry Hale Gifford, Ph.D., Grace Church, Elizabeth (ministerial delegate to Union County Central Labor Union); Rev. Sydney Cross, St. Paul's Church, Westfield; Rev. Cortlandt Mallory, Church of the Heavenly Rest, Plainfield; Major Charles W. Irwin, Elizabeth; John C. W. Lonemerding, Elizabeth; Philip F. Nix, treasurer Men's Club, Trinity Church, Elizabeth.

THE EXTENSION DIVISION of the University of Texas is issuing a series of interesting and suggestive bulletins on various public questions. Some of the recent ones deal with such questions as compulsory education and child labor, prohibition, municipal ownership of public utilities, the commission form of municipal government, and penitentiary reform. Copies can be had upon application to the University at Austin, Texas. Our southern readers will find them most suggestive.

THE "HEALTH GRAMS" of Dr. William A. Evans, Chicago's health officer, could, if generally known and imitated, do more to promote the health of the nation, according to Dr. W. H. Allen, than a thousand hospitals. Is it worth while for private philanthropists to work in a few spots a part of the time while newspapers, street railways, and bill boards are allowed to advertise all the time to all the people nostrums which aggravate disease and manufacture misconceptions?

A MEETING of the Joint Commission on Social Service of the General Church will be held in Boston, June 13th, in connection with the National Conference of Charities and Corrections, which meets in that city at that time. Just before the meeting of the National Conference the National Housing Association will hold the first national conference on housing in New York, June 3d, 5th, and 6th.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE GLORIA PATRI AND PSALM CXIX.

To the Editor of *The Living Church*:

AS expressly stated in the preface to the Prayer Book, "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

Accordingly, as no express order is given to the contrary, the English law obtains as to the use of the *Gloria Patri* after the several portions of the 119th Psalm.

In the English Prayer Book, under "The order how the Psalter is appointed to be read," we find, "And whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is ordered, that at one time shall not be read above four or five of the said portions.

"And at the end of every Psalm, and of every part of the 119th Psalm, shall be repeated this hymn, 'Glory be to the Father . . . world without end. Amen.'"

Each portion of the 119th Psalm is therefore counted as a separate Psalm, and from personal experience, I know that the *Gloria Patri* is, in England, said or sung after each such portion. Obviously the same course should be pursued here.

A more careful study of the English Book of Common Prayer, and a greater familiarity therewith, would clear many seeming difficulties.

Yours faithfully,

PELHAM S. G. BISSELL.

56 West Fifty-eighth Street, New York, May 20, 1911.

To the Editor of *The Living Church*:

THE Puritans objected to the repetition of the *Gloria Patri* at the conclusion of each Psalm. Their objections were overruled by the Bishops in the Savoy Conference. It is possible that their influence was strong enough to secure the passage of an American rubric rendering optional use of the *Gloria Patri* with the canticles and the psalms, but there are others who hold that the rubric in question refers only to the traditional omission of the *Gloria Patri* on the last three days of Holy Week. At any rate Puritan cavils are scarcely to be commended as sound guides in matters liturgical, and the rubric of the English book explicitly orders the recitation of *Gloria Patri* at the end of each part of the 119th psalm. As some of your readers may not have a copy of the English book at hand, may I trespass on your space to quote it in full:

"Whereas, the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions. And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn, *Glory be, etc.*"

In this case the use of the word "portion" may justify another interpretation of the American rubric from that advanced by the Rev. Charles R. Hodge. At the same time it is quite possible to treat each section as a Psalm in itself, because the opening words are given in Latin, which is only done at the beginning of psalms or canticles, and is certainly not done for the 9th verse of the 118th Psalm. If modern adaptations are to be trusted, this 119th Psalm was divided into portions of sixteen verses each for recitation at the Hours. The point is small, but if Mr. Hodge's contention be correct, the American Church has departed from the custom of her brethren with no very obvious advantage gained.

Bourg Louis, P. Q., May 22, 1911.

R. B. NEVITT.

CHURCH UNITY.

To the Editor of *The Living Church*:

THE Churchman recently, in an article on Unity, announced the truism that "it will not be settled until it is settled right"; a truism quite worth remembering.

The contribution of the P. E. Church toward such a settlement must be important because the position of the Anglican Communion, of which she is a part, is unique, being the only body among Western Christians which, while protesting against the usurpations and innovations of a single see that in times past produced the discord and dissension that has now culminated in chaos, appeals to an Ecumenical Council as the only body capable of settling such questions with full apostolic authority.

Such being the position of the P. E. Church, she denies her authority to act without consent of the holy Catholic Church, and

so cuts out the schemes of all her heads and "get united quick" parties.

To those who, with Dr. Sanday, advocate the studying over again the whole subject of the episcopate with its bearing on the validity of ministers and sacraments, she says it is a waste of time and effort to be digging up foundations to see if they are properly laid. The Church has accepted Bishops since the days of the apostles, and any emasculation of the episcopate, or attempt to form a non-episcopal union, would merely add to the present discord. To individuals who desire to be in immediate touch with those separated from us, she says great bodies must move slowly: the discord of centuries can not be healed in a day, or by individuals working out of harmony with the whole.

She acknowledges that the greatest hindrance to unity is the see of Rome. While the Pope and those subject to his usurpation claim to be the whole Catholic Church, unity seems distant. A part can not be equal to the whole. Logic and truth must prevail, and that power which is drawing to our shores all races of men and welding them into a homogeneous nation is also drawing men to union in matters of faith, and that power is greater than Rome. The promise referred to in the 105th Psalm may be renewed and a great work prepared for the P. E. Church if she can maintain her poise and avoid the Roman fallacy of imagining that a part can equal the whole.

Who can say that the P. E. Church is called on to heal the divisions of centuries without reference to the whole Church? Such an assumption would be as ill advised as that of the individuals among us whose acts bring discord and mortification alike to themselves and the party they seek. The Anglican Communion appeals to a General Council. Perhaps when it comes it may be in America, free from the traditions and entanglements of Pope or Emperor or State.

W. C. HALL.

REV. DR. SLATTERY MISQUOTED.

To the Editor of The Living Church:

FIND in the current issue of THE LIVING CHURCH a newspaper report of a speech which I made several weeks ago in Philadelphia. I wish merely to say that I did not use the phrase "Would to God." I should not have noticed this in a daily paper; but when it is given the dignity of quotation in a formal article in one of our Church papers, I feel that it needs correction for the sake of both proportion and reverence.

CHARLES LEWIS SLATTERY.

NORFOLK—LAWRENCEVILLE.

To the Editor of The Living Church:

To-day's issue of your paper a statement concerning the "Sad Case of Christ Church, Norfolk," and one concerning conditions at St. Paul's School, Lawrenceville, Va., are both to be found. At first sight perhaps no connection may be discovered between these two, but when it is remembered that both places are under the jurisdiction of the Bishop of Southern Virginia, a question is presented to the minds of Churchmen elsewhere, and it is one which demands an answer.

It appears that the Bishop of that diocese is doing everything in his power to drive some hundreds of persons away from the Church's services in Norfolk because the rector has dared to do what I myself have heard done Sunday after Sunday in that diocese, viz., sing the versicles and responses.

The Church is asked to contribute funds for the furtherance of the great work which is being done at St. Paul's School, and it is quite right that it should do so; but what assurance have we that Archdeacon Russell may not at some time go counter to the Bishop's personal preferences, and the whole work be closed or crippled by another act of episcopal tyranny?

It seems to me that before Churchmen can be expected to rally to the support of anything situated in the diocese of Southern Virginia and subject to the authority of its Bishop, they must be assured that their money will not be liable to be wasted by the work being stopped at his whim.

Will Bishop Randolph give the Church at large the assurance that if they will contribute to the support of St. Paul's School its usefulness will not be impaired by him? Unless he will, his plea is quite likely to fall rather flat.

Very truly yours,

Belding, Mich., May 20, 1911.

FLOYD KEELER.

SUGGESTION TO THE JOINT COMMISSION ON REVISION OF THE TABLES OF LESSONS.

To the Editor of The Living Church:

LITTLE has been written of the valuable report in 1910 of this commission. Considerable use of their work convinces me of the wisdom of most of their alterations and additions.

Since the commission is still open to suggestions (Resolution 5 on page 6 of the report), I would urge upon their attention and consideration the absence of Gospel Lessons, with two exceptions,

during the whole term from Easter Day to the Eleventh Sunday after Trinity, sixteen Sundays in all.

This defect (not of the commission's making) ought to be supplied in their succeeding report: Because (1) while parts of St. Luke and St. John are appointed for the daily Lessons during these eighteen weeks there are, for all Sundays and holy days of this entire term, just five possible readings from the Gospels. To be sure the Gospel lessons for the days of the month upon which these Sundays may fall may be brought in at Evening Prayer to supply the lack (P. B., p. viii, paragraph 4), but this liberty still leaves the mornings of many Sundays and holy days without proper lessons from the Gospels.

(2) As in many places the order of the Holy Communion is used wholly or in part but once or twice a month, and the morning worship consists of morning prayer, Litany, and sermon, the congregation is without recourse, and so the Gospel may not be heard more than four or five times in four months, or a third of the year.

I hope the commission will offer the remedy.

C. K. NELSON,

Bishop of Atlanta.

Atlanta, Ga., May 22d, 1911.

FIRE AND ELECTRICITY DAMAGE ST. AUGUSTINE'S SCHOOL, RALEIGH.

[By TELEGRAPH.]

A PECULIAR accident happened on the school grounds of the St. Augustine's Normal School and Collegiate Institute, Raleigh, N. C., which for a time promised to bring dire disaster. The school campus has been supplied with electric current from a power house six miles distant at a voltage of 6,600. Just after a violent storm on Friday, May 26th, one of the wires broke and crossed the wires leading into the school building, thus pouring a powerful electric current into the buildings, setting them on fire. Several of the buildings were on fire more than once. The telephonic communication with the power house was out of service, and there was no way to cut off the current. The city firemen endeavored to cut it off just as it entered the school grounds, but were unsuccessful. For three hours consternation prevailed on the campus, as it was not known which building would be attacked next. St. Agnes' Hospital, which was erected two years ago and is valued at about \$40,000, suffered most severely, the flames breaking out and getting to the shaft which is to serve at some time for an elevator. The flames were extinguished. The firemen returned to their quarters, but the electric current continued its destructive work. There were forty-seven patients in the hospital. These were moved to the nurses' home, to the principal's house, and to Taylor's Hill; but when the nurses' home caught on fire all were moved to Taylor's Hill, which served for three days as a temporary hospital. The students of the school were most willing in their services, and the patients were removed without mishap—a difficult task in the darkness and confusion. Finally the chief of the fire department went in an automobile to the power station in order to have the current cut off. The loss by fire and water is fully covered by insurance.

The commencement exercises of the school have gone on as usual.

MEN MAY desecrate the Church as Cromwell when he stabled his cavalry horses in St. Paul's Cathedral; or break off the image of Christ, as did the iconoclasts in York Minster; or hurl against it august literary antipathies, as did Gibbon; or plot its overthrow, as do some in every community whose pride and hate and debauchery are reproved by the ten commandments, which it thunders, and the Sermon on the Mount which it breathes. But it will stand as long as the earth stands, the same unique, and wonder-working, and beatific, and miraculous thing for which God decreed it. Small wits tax their brain to say things that will put it at disadvantage, but many of them will send for its condolence when dying, and their children will be gathered up under its benedictions after the parental curse has been removed. Through its gates will march all the influences for good that shall ever reach our world. Take its membership as a mass, not speaking of the acknowledged exceptions, they are the noblest, grandest, kindest, best men and women of the age.—*Evangelical Messenger*.

MAN MAY exalt intellect and glorify brain power, but, after all, it is not the brain, but the heart, that really rules the world to-day as it has always ruled it. We may argue against error, we may reason against wrong, but it is only love at last that saves the sinner. We stand awed before the mighty power and wisdom of God, but it is to the great loving heart of the Father that we turn repentant and trusting.—*New Guide*.

Literary

EUCCHARISTIC CEREMONIAL.

The Ceremonies of a Choral Eucharist. By Arthur Morton Crane. New York: The American Church Publishing Co., 1911.

The idea from which this book proceeds may be gathered from the first paragraph in the preface, which reads as follows: "These directions for a choral celebration of the Holy Eucharist, or Missa Cantata, are offered to those who aim to combine with a loyal observance of the rubrics of the Book of Common Prayer of the American Church a moderate amount of ancient Catholic ceremonial." The writer wisely states that he has no intention to introduce anything original. His purpose is to adapt Catholic ceremonial to the Book of Common Prayer. In doing this, he further states in the preface, he very largely follows the use of McGarvey and Burnett, differing with these authorities in certain specific particulars. The book, however, is much simplified from the use mentioned, and will be found adapted to many a parish in which the fuller McGarvey use would be a perplexity.

We have heretofore reviewed Eucharistic uses somewhat in detail, and need not do so again. It is, perhaps, unfortunate that the adaptation of Catholic ceremonial in the American Church is very largely proceeding on totally different lines from the course that it is taking in England. Catholic Churchmen in England, except for a comparatively small minority, chiefly follow the general lines which are suggested by Mr. Dearmer in his use, and the researches of such scholars as those of the Aleuin Club receive great deference. In this country, on the other hand, we have very largely adopted a modified Roman use. There is, indeed, something to be said for the latter. American Churchmen will never be willing to bind their form of worship to that which had received parliamentary sanction in the second year of King Edward VI., or any other year, and will claim larger liberties than can rightly be demanded by English Churchmen. On the other hand, if American ritual authorities were content to follow more largely the authorities that are esteemed trustworthy in England, modifying these only when real cause for such modification suggests itself, we should not find the manner of worship in the two churches crystalizing into distinct uses to the extent that we find to-day. We have long waited for some recognized body of scholars in the American Church to seek to harmonize English and so-called American uses in a way that should not seem to indicate that modern Roman ceremonial alone is worth considering as a standard of worship, but have waited thus far in vain. In our judgment, it has been a serious tactical mistake, as well as an unnecessary mark of differentiation with the English Church, for our own liturgical scholars to proceed so largely on Roman lines. Whatever degree of convenience there may be in following a current use, such as would be claimed for the McGarvey ceremonial, is more than offset, in our judgment, by the prejudice among our people to things peculiarly Roman and the necessity, on our part, to develop the thought of the continuity of Anglican Churchmanship, which is largely lost sight of when one acquiesces in a break with past centuries of Anglican history, for the sole reason of greater convenience.

In the little book now under review we find the McGarvey use made simpler and more workable, and presented in a very practical form. The book is one that is to be commended, and will be welcomed by many of the clergy. On the other hand, it continues the defects of the McGarvey use in those instances wherein the latter prefers Roman practice to American rubrics. We might cite, as an instance of that preference, the direction to omit the Nicene Creed at a requiem celebration and on certain other occasions. That direction is directly antagonistic to the American rubric, and although the corresponding use has become quite widespread among Catholic Churchmen in America, it is one, in our judgment, that proceeds from a fallacy and works out into absolute lawlessness. The Creed is omitted from requiem celebrations in the Roman Church simply for the reason that the Roman use provides for the recital of the Creed only on Sundays and great festivals, and Requiem Eucharists are not celebrated on those days. Consequently, the use for the Requiem celebration in the Roman communion is simply the ordinary week-day use, in which the Creed is not said. On the contrary, the rubric in the Anglican Prayer Books requires the Eucharistic use of one of the Creeds at every celebration, unless it has been said immediately before in Morning Prayer—a permissive exception which liturgical scholars might better agree not to utilize. When, then, there is this rubrical divergence between American and Roman uses, it is on the face of it lawless to follow the latter instead of the former, and it is also aggravating, because there is absolutely no reason for doing it. The omission of the Creed from a week-day Mass, whether it be a Requiem celebration or not, is due to no inherent unfitness of the Creed for use on Monday or Tuesday, but purely to the fact that Roman use, from early ages, had grown up with the recitation of the Creed confined to Sundays and festi-

val days, as mentioned. The Anglican rubrics do not similarly limit its recitation, but require it on week-days as on Sundays. If Catholic Churchmen take the initiative in breaking the rubric by failing to use the Creed on week-days, whether for Requiems or otherwise, except where it has been used immediately before in Morning Prayer, they are so palpably playing into the hands of other Churchmen who might conceivably be unwilling to recite the Creed for other reasons, that common sense would seem as impelling a force as obedience to law in requiring the observance of the rubric. At the recent Church Congress Dr. Percy S. Grant urged, "Make the creeds permissible and optional in their use." Are Catholic Churchmen prepared to second that sentiment? We mention this, however, not for the sake of arguing the question, but as one among many instances wherein blemishes in the McGarvey use might have been corrected in preparing a new work, but in which the opportunity for correction has not been seized. We might make other suggestions to like effect, but it seems hardly necessary to do so, and we should not wish to convey the idea that the book, as a whole, is unworthy of consideration. It has the defects of a use which we deem far from satisfactory as a general standard for Anglican worship, but yet one that will be of great value for reference when perhaps, in future years, there shall be a general desire to provide for Catholic worship in the American Church on lines that shall neither be slavishly Roman nor slavishly English.

We welcome this work, and are confident that it will be very generally welcomed by others.

MISCELLANEOUS.

Home Life in England. By the Rt. Rev. H. L. Paget, D.D., Bishop of Stepney. London: Longmans, Green & Co.

Home Life in England may seem rather unsuited as a text book for Home Life in America, yet there is so much in common between the two that some thoughts and suggestions for the one may be applicable to both. This is just where the present collection of papers will be found most useful for parents and growing children in American homes. The Bishop of Stepney writes from a long and varied experience, and no one can read his book without wishing it could be placed in the hands of all parents in the United States. Of course the pictures he draws are sometimes ideal, but the practical lessons are so numerous that they may well be studied and carried out to the betterment of many of our homes.

The Origin of the Pentateuch. By H. A. Wiener. Oberlin, O.: Bibliotheca Sacra Co. Paper, 40 cents.

Recently we reviewed at some length Mr. Wiener's *Essays in Pentateuchal Criticism*, so it is not necessary to say more than that the work before us is an earnest attempt on the part of an English barrister, who is an ardent opponent of higher critical theories, to prove the falsity of Wellhausen views as to origin and date of the Books of Moses. The pamphlet is a compact discussion of a subject that has of late years called forth a mountain of books and pamphlets.

J. A. C.

Palestine and Its Transformation. By Ellsworth Huntington, Assistant Professor of Geography in Yale University. With illustrations. Houghton, Mifflin & Co. Price, \$2.00 net.

This is an extensive work of more than four hundred pages in which the Palestine of to-day is described from end to end from a traveler's prospective, but also from a thorough knowledge of Biblical literature, and of the geography and history of the Holy Land. It is illustrated by a number of plates, showing present scenes, and is in every respect a thoroughly admirable study of its subject.

WHAT ARE the sights of a city, and particularly, what are the sights to be shown to children? The question is answered, so far as New York is concerned, in a delightful little book entitled *The Children's City*, by Esther Singleton. In story form and in picture the sights of New York are depicted in entertaining manner for children. The riches of Central Park, Bronx Park, and the Zoo, of the Natural History Museum, and the Metropolitan Museum, and of other places of interest, become real to the reader. Many children, even including those who know nothing of the great metropolis, will be interested in the volume. [Sturgis & Walton Co., New York.]

ATTRACTIVE in its selection of poetry and prose is *The Book of Lore*, by Madison Cawein. One does not ask for completeness of selection in a volume of this sort, for the wealth of literature that is gathered about the central theme of love is well nigh infinite. One asks only for completeness in meeting the manifold emotions that cluster about the subject, and that is well obtained in this little volume. [The Macmillan Co., New York. \$1.25 net.]

NEITHER CAN he that mindeth but his own business find much matter for envy. For envy is a gadding passion and waketh the streets, and doth not keep house.—*Francis Bacon.*

Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

THE time of annual meetings is here and many notable and valuable gatherings of women are being held. Into the limited sphere of this department, all of this good news cannot be crowded, but all good or new features will find a place. The annual meeting is always a time of anxiety commingled with pleasure: the questions of programme, attendance, hospitality, and others have to be considered beforehand. The "Board," that institution which sounds so wooden, yet is anything but that, has many vexed questions as to "nominating committees," etc., but when the great day arrives we find it being welcomed each year more warmly by the attendants: "If we can get them to attend one annual meeting, we are sure of them henceforth," is the thought of every Auxiliary officer. For indeed it is a day of inspiration; the women from other towns eager to improve every minute, the reports, the discussions, the gala air of everything, the Bishop making his little speech of commendation, the missionaries or clergy coming in and telling us to "be good," the incidental hymns, the pledges, the gracious president trying to do her best, supplemented by her officers—yes; it is a great day for a diocese and a warmth of feeling is diffused which in itself is perhaps more valuable than anything which has been said at the meeting. And in reading the brief reports which we give of some of these diocesan meetings, we may read between the lines just such a wholesome, inspiring day as *those of us who are always there*, know this "annual meeting" to be.

THE NEW JERSEY annual was held at Christ Church, Trenton, April 26th. The following was adopted: *Resolved*, That we the members of this branch, extend to our beloved Bishop, the Rt. Rev. John Scarborough, D.D., LL.D., our greeting and congratulations upon the occasion of his eightieth birthday.

AT ST. THOMAS', Newark, the Auxiliary of Delaware held its annual on May 18th. A feature of the day was a description of the customs of the Chinese, given by Deaconess Stewart of Hankow, who has a school there. Miss A. W. Fisher explained the purpose of the Church Periodical Club. An invitation from the Smyrna branch was accepted for the meeting on the second Tuesday in October. Delaware and Indianapolis are the same age, each having celebrated its twenty-seventh annual on the same day.

The Juniors of Delaware met in Old Swedes' Church, Wilmington, on May 20th, for a business session at which it was found that an additional \$100 in money and the same amount in boxes as last year stood to the Auxiliary's credit. A doll exhibit valued at \$75 had been sent to Cincinnati in October last. Pledges for the new year included \$50 for a Bible reader in China and \$20 for the Bishop Lee memorial. In the afternoon the Juniors went with the Bishops, clergy, and officers to the Hospital for Babies, where a memorial tablet was unveiled to Bishop and Mrs. Coleman.

THE JUNIORS of the diocese of Kansas City held their third annual on May 17th, in St. Paul's Church, Kansas City. A conference of directresses discussed plans for making Junior work more effective. The reports of the parish branches showed a decided increase over those of last year. A union box, so called because the joint product of the branches, was packed for St. Mary's School, Rosebud Agency, South Dakota, and was valued at \$125. At the close of the session, the St. Paul's Juniors entertained the visitors on the rectory lawn.

The Woman's Auxiliary of the same diocese observed its annual on May 17th. The day began with a corporate Communion at which Rev. J. D. Ritchey, D.D., assisted by Rev. J. Stewart-Smith, officiated. The reports all showed a marked increase in the offerings made and work done. Grace Hall made a notable contribution in the shape of a memorial box in honor of its late leader, Mrs. Louise Musson. Suitable resolutions

were adopted in reference to the deaths of Bishop Atwill and Mrs. Musson.

THE INDIANAPOLIS Auxiliary assembled its forces on May 17th in Christ Church. The undertone of the day may be said to have been more earnestness, more inquiry than ever before. There was evidenced throughout the long afternoon programme the desire for explicit information on all missionary subjects. It has not been the custom in this diocese for the Auxiliary board to exact pledges toward the apportionment; this year, without any solicitation, pledges were made toward this fund. The idea of Prayer being given a larger place in our lives was introduced by the United Offering treasurer in her report, and it was urged that our United Offering missionaries be personally remembered in our prayers. The W. A. D. M. made an encouraging resumé of his year's work, announcing the purchase of a new Church-Girls' Home for college students in Bloomington. The Juniors of Evansville have taken one room in this new home and named it for Anna S. Torian, a devout Churchwoman of Evansville. Mrs. Baird of New Albany gave a description of the compiling of a scrap book by her Juniors, saying no work had ever elicited so much interest. There is renewed vitality among the Juniors; the feasibility of giving them a day of their own is being discussed. To the set of red levant altar books given as a memorial to Mrs. Knickerbacker, some exquisite pieces of fair linen were added and were blessed by Bishop Francis at the service of Holy Communion. The linen was from St. Margaret's School of Embroidery, Boston.

THE SLIP sent out by Miss Emery some time since, appealing for help for the Missionaries' Insurance Fund, should be presented at the annual meeting. As set forth therein, Miss Emery would prefer to have an Auxiliary pay \$50 toward this fund, rather than send a box. Of course many Auxiliaries find it easier to send a box, but in cases where they are in the habit of expending \$50 in cash on their boxes, this matter might well be considered. This fund is too helpful and too necessary an one to be allowed to lapse.

NEXT YEAR there will be a great simplifying of the apportionment: no longer will Sunday schools, Auxiliaries, and parishes have separate accounts with the Board of Missions. This will not relieve the Auxiliary of any of its responsibility; doubtless we will set ourselves a sum and work toward it, as now; but it will save much bookkeeping and some brain-wear on those Auxiliary women who cannot differentiate the various Auxiliary funds.

A QUERY: Would women who come into an Auxiliary, perhaps under the stress of temporary conscience-pricks or the solicitation of friends, and who prove unreliable in interest and attendance, feel more pledged to the society if they signed a constitution on entering? They do this in many clubs and it has a savor of impressiveness. A woman's signature at the end of a serious constitution such as that of the Woman's Auxiliary, should be to her no light obligation to be set aside for the first social engagement. Has any Auxiliary this custom?

AT A MEETING of the Woman's Foreign Missionary Jubilee lately, Mrs. Clarkson of Milwaukee spoke for the Church, following reports from various denominations of their work for the past fifty years. Mrs. Clarkson briefly told the assembled women that our missions dated back 300 years and that every baptized person was a member of that great band. At the denominational rallies, our ladies were assigned to the main auditorium of the Baptist church. The offering was \$65, and at Mrs. Clarkson's suggestion was added to a sum given toward the work of the Rev. J. A. Staunton, Jr., at Sagada P. I. Our offering was exceeded only by that of the Baptist women. Mrs. Cheney had a fine paper on "Fifty Years of Woman's Work in Foreign Missions."

THE ANNUAL meeting of the Woman's Auxiliary of the diocese of Quincy was held at St. Paul's Church, Peoria, on May 16th. The programme for the morning included an address by the Bishop of Quincy on the value of united prayer, reference being made particularly to increasing interest in the Guild of Prayer. Since last January, when the special intentions were first announced, their use at celebrations of the Holy Eucharist has become widespread. After the Bishop's helpful words, the Junior Department met for its first diocesan conference, discussing the threefold purpose of the Auxiliary and Junior methods. A number of new branches

were reported, two of the Woman's Auxiliary, one of young women, two children's branches, and one babies' branch. The former officers were reelected for the ensuing year, and after adjournment the delegates enjoyed a delightful tea at the home of Mrs. W. H. Rich. At Evensong a missionary address was given by the Rev. C. D. Atwell of Park Ridge, Ill.

THE AUXILIARY of the diocese of Mississippi met in twentieth annual council, under the presidency of Mrs. Theodore Du Bose Bratton, at St. James' Church, Greenville, May 16th, 17th, and 18th. The Junior Auxiliary assembled on the afternoon of Tuesday and the chief element of discussion was mission study work. A corporate communion Wednesday formally opened the business of the council, and a considerable number of women were present, taking great interest in the details of the work. The sessions were resumed in the afternoon, adjournment being taken for a reception at the home of Captain W. A. Everman. In the evening the Rev. J. Lundy Sykes of West Point preached to a large congregation. Thursday there was a well attended early celebration, and the business of the session was concluded at 1 o'clock. A rally of the Juniors was held at 5 o'clock and the work in the four departments, one being the boy communicants' mission club, was organized. A special work was undertaken by the diocesan Auxiliary of maintaining a theological student.

IN THE BISHOP'S STUDY.

BY THE BISHOP'S CHAPLAIN.

THE good Bishop had been persuaded to invite several of his clergy to each spend a week with him in his home. It was his chaplain who suggested the idea, and the chaplain made up the list of guests and sent out the invitations over the good Bishop's signature.

The first guest to arrive was the Rev. Mr. Aspirations. This reverend gentleman had once been heard to remark that he hoped his present parish was but a stepping-stone to that of a bishopric, which was his ambition. And he would be so glad when he could rest from the petty routine of parish life.

But did he find such rest that week in the Bishop's study? In one day these following three incidents occurred:

The Bishop was interrupted in his preparation of an address he was to deliver by being called to the telephone, and this was his end of the conversation which Mr. Aspirations heard: "Mr. Jones? Yes, Mr. Jones, what can I do for you? A farm? Why, no, I do not know of any one who wishes to buy a farm nor am I in the way of knowing such. Have I ever met you? What's that? You heard me preach last summer in Maine? No, I am very sorry that I cannot assist you, but I know of no farms needed in my diocese."

The man would have gone further into details about the farm he wished to sell to the Bishop he had once heard preach, had not the Bishop concluded the conversation by saying that he must beg to be excused.

"A letter from Mrs. X, sir," informed the chaplain as he opened a special delivery. "Immediate attention requested," was marked on the envelope. "She wishes the date of her child's baptism at which she says you officiated in St. Paul's about ten years ago, and states that it is very important that she has the information at once."

The good Bishop searched through his memorandum of episcopal acts of ten years ago, but was unable to find any such baptism; at last he found it under a certain date eleven years ago, not ten, and after an hour's labor this information was sent to Mrs. X, in the return envelope she had *forgotten* to stamp.

Presently a workingman was shown into the Bishop's study.

"Bishop, I don't suppose you remember me, but you confirmed me twenty-five years ago. I have had a pretty hard time of it this winter, can't get any work, and I wondered if you could not help me a little."

"To what parish do you belong? Why don't you go to your rector?"

"Well, the fact is, Bishop, I haven't been very regular at church and they have had several new rectors lately, so the present one don't know me; but if you could help me out just a little now I'd promise to go real regular to church."

The Bishop's generous hand went into his pocket, and as he bestowed the half-dollar he said: "Now, promise me that not one cent of this shall go for drink!" "Oh, yes, Bishop," replied the hypocrite, "and I will promise to go to church every Sunday after this!"

When the Rev. Dr. Ease came to pay his visit he came with the idea that only a parish priest like himself was overworked. He had to officiate three times on Sunday and preach twice!

In fact, he was so worn out with his Sunday's labor that he was never to be seen until 11 o'clock Monday morning and the rest of Monday was given over as a holiday.

"You preach here in the city to-morrow, I suppose, Bishop?" he asked on Saturday evening.

"No, I have three visitations to make to-morrow and preach in each place; two classes to confirm, and a country mission which I must visit in the afternoon. I shall be obliged to take an 8 o'clock train in the morning and will not return until after 11 at night," the Bishop replied.

"Well, you have the consolation of being able to sleep late Monday morning!"

"Sleep late Monday morning!" exclaimed the Bishop. "Not if I am to catch the 9 A. M. train for ———, where I have two meetings before noon."

And so it was all that week, early departures and late returnings, but there were no extra naps in the mornings unless they were taken on the trains.

Monday mornings thereafter saw Dr. Ease at his breakfast-table with the rest of his family.

The Rev. Mr. Scribe, like many of his clerical brethren, never could understand why the Bishop delayed so long in answering his letters, but during his week's sojourn he learned to understand. He had always found it a very easy matter to write the two or three required answers in his daily mail, but he saw what a different matter it was when, for four or five days in succession, the Bishop returned too late at night and left too early in the morning to do more than glance at even those which his chaplain had marked "Important" for him.

So that Mr. Rural, who had written to ask if the Bishop would kindly change the date of his visitation because he wished to take a vacation immediately after Easter, was obliged to wait for his answer until a letter from a Bishop, another from a vestry notifying him that they wished to call an undesirable man as rector; another from a vestry asking the Bishop to help them get rid of their rector, who was making innovations contrary to their wishes; still another from the Standing Committee asking the Bishop to sign some important papers and return them immediately; besides one or two personal business papers, which must also have a few moments' time and thought given to them, had first been dispatched. After that the good Bishop replied that he would accommodate Mr. Rural, although he did not tell him that in doing so he would be obliged to travel over the same ground twice and pay out of his none too generous stipend the extra fare which this change made necessary. And Mr. Rural, upon receiving the reply, no doubt *graciously* remarked that he did not see why it took the Bishop so long to send so short a reply!

There were many other revelations to the "Sons in the Gospel" who thought all a Bishop had to do was to make his yearly visitation to each parish and possibly preach the same sermon throughout the diocese.

But these guests of his hospitality soon perceived the claims made upon a Bishop: how men who had made an appointment with him at 11 o'clock would not arrive till noon and so keep the Bishop from his luncheon until 2 or after; how disgruntled rectors appealed to him against their vestries, and *vice versa*; how newspaper men importuned him for interviews upon subjects which were of no interest to him, nor bore any relation to the dignity of the episcopate; how schools and public meetings made demands upon him for speeches; how new enterprises sought his patronage by purse as well as by name.

In fact, a week spent in the Bishop's study revealed that it was much the same as that of a rector, were the incidents of the latter multiplied by as many parishes as there are in a diocese. And the wiser guests returned to their duties determined that hereafter their Bishop should receive more of their prayers and less of their criticism.

ONE OF OUR first duties, says George Dawson, is to find out that all human institutions are only for a time, enduring till the germ of the institution or constitution reaches the largest possible development, and then decay's effacing finger begins its work. No sooner does the fruit come to its full richness, nor has the sun put his last finger-touch upon the peach, than decay begins, and that vesture, so splendid, is found to contain a stone and that stone is but a sepulchre, which contains a seed; and yet from the seed shall come another splendor of outward vesture, which the stone of the sepulchre doth but veil for a moment. There must be resurrection. The stone must be rolled away; for the new life is better than the old. The seed must fall; for the new truth must be born.

Church Kalendar



- June 4—Whitsunday.
 " 5—Monday in Whitsun-Week.
 " 6—Tuesday in Whitsun-Week.
 " 7, 9, 10—Ember Days.
 " 11—Trinity Sunday.
 " 18—First Sunday after Trinity.
 " 24—Saturday. Nativity St. John Baptist.
 " 25—Second Sunday after Trinity.
 " 29—Thursday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

- June 4—Conv. Miss. Dist. North Dakota.
 " 6—Dioc. Conv. Easton, Fond du Lac.
 " 7—Dioc. Conv. Colorado, Duluth, Marquette, Western Michigan, West Virginia.
 " 14—Conv. Miss. Dist. of Wyoming.
 " 15—Dioc. Conv. Oregon; annual festival of the C. R. S. at St. Mary the Virgin's, New York.
 " 18—Dioc. Conv. Montana.
 " 21—Dioc. Conv. Vermont.
 " 28—Conv. Miss. Dist. of Asheville.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

DEACONESS GERTRUDE STEWART of Hankow.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE Rev. Dr. ALFRED B. BAKER expects to spend the summer months in Europe, and requests that communications for the Standing Committee of New Jersey be sent directly to the secretary, the Rev. CHARLES M. PERKINS, Vine-land, N. J.

THE address of the Rt. Rev. CHARLES H. BRENT, D.D., Bishop of the Philippines, during June and July will be as chairman of the American delegation to the International Opium Congress, The Hague, Holland. He leaves Manila on June 3d, via the Trans-Siberian route.

THE Rev. C. L. FULFORTH, secretary of the diocese of Pennsylvania, requests that all matter pertaining to the business of the diocese be addressed to him at 2640 East Huntington street, Philadelphia.

THE Rev. HAROLD JOHNS has resigned his position as curate in St. John's Church, Providence, R. I., and will be curate in St. Bernard's parish, Bernardsville, N. J., after June 1st.

THE Rev. A. W. KIERULFF expects to spend the summer in California, leaving there and visiting Seattle, Portland, Chicago, Baltimore, and New York, and will be the guest of Dr. and Mrs. Shawe of Huntington, L. I., some time in September.

THE Rev. GEORGE T. LE BOUTILLIER of Rochester, N. Y., has been priest in charge of St. John's, Medina, N. Y., for several months.

THE Rev. GEORGE GRENVILLE MERRILL has rented the Potter Cottage, Sunnyside Place, Newport, R. I. All mail should be addressed to him there instead of Buffalo, N. Y.

THE Very Rev. R. H. PETERS, Dean of St. Mark's pro-Cathedral, Grand Rapids, Mich., has resigned and will after June 30th take up his residence in Louisville, Ky., where he will make his home until his health is fully restored.

THE Rev. HERBERT G. PURCHASE, of the diocese of Milwaukee, for some time acting as curate in St. John's Church, Jersey City, N. J., has accepted a call to the rectorship of St. Luke's Church, Paterson, N. J., and will assume charge of that parish the first Sunday in June.

THE secretary of the Standing Committee of the diocese of Erie is the Rev. J. E. REILLY, D.D., Oil City, Pa.

THE Rev. ELMER N. SCHMUCK has resigned as rector of St. Paul's Church, Owatonna, Minn., and has accepted a call to the important and growing work at the Church of St. John the Baptist, Linden Hills, Minneapolis.

THE Rev. GEORGE E. YOUNG will on June 4th take charge of Grace Church, Pontiac, Ill., and should be addressed accordingly.

ORDINATIONS.

DEACONS.

MILWAUKEE.—On Ascension Day, Thursday, May 25th, in the Chapel of St. Mary the Virgin, Nashotah House, by the Bishop of the diocese, JOHN MAXWELL S. McDONALD, GEORGE THATCHER LASCELLE, and WILLIAM THOMAS REYNOLDS of the diocese of Milwaukee, and LOUIS WILFORD of the missionary jurisdiction of North Dakota. The Rev. Burton S. Easton, D.D., preached the sermon and the candidates were presented by Canon H. B. St. George, who also acted as master of ceremonies.

PRIESTS.

EASTERN OKLAHOMA.—On May 24th, in Grace Church, Muskogee, at the time of the first annual convocation of the district, the Rev. WILLIAM METCALF. The Rev. John Grainger of McAlester presented the candidate and the sermon was preached by the Bishop of Oklahoma.

KANSAS CITY.—In All Saints' church, Nevada, Mo., on Thursday, May 11th, by the Bishop of Quincy, acting for the ecclesiastical authority of the diocese, the Rev. JOHN BOEN, deacon in charge of All Saints'. The candidate was presented by the Rev. E. C. Johnson, the Bishop of Quincy celebrated the Holy Communion, and the Rev. J. A. Schaad preached the ordination sermon. (Corrected notice.)

MILWAUKEE.—On the Sunday after Ascension, May 28th, in All Saints' Cathedral, by the Bishop of the diocese, the Rev. RANDALL H. BAKER and the Rev. EDMUND J. M. NUTTER. The candidates were presented by the Very Rev. Selden P. Delany, who also preached the sermon. Mr. Baker, who has been deacon in charge of St. Edmund's, Milwaukee, has accepted the rectorship of that parish. Mr. Nutter will remain at Nashotah House until after the commencement, when he will sail for England to remain during the summer.

DIED.

BEACH.—Entered into rest at the residence of her son, John B. Beach, West Palm Beach, Fla., on May 22d, CAROLINE ELIZABETH, widow of Bloomfield Jervis Beach of Rome, N. Y., and daughter of the late Daniel Peck and Mary Armitage Bacon of New York. Funeral service at Zion Church, Rome, on Thursday, May 25th. May light perpetual shine upon her.

IN MEMORIAM.

WILLIAM AUGUSTUS HOLBROOK.

"The Lord gave and the Lord hath taken away.
 Blessed be the Name of the Lord."

For all the years of loving comradeship;
 For all the tender patience and the cheer;
 For the brave courage and the valiant soul—
 We thank Thee, Lord!

For the pure mind—so clarified in Truth
 And lit with flame of holy charity;
 For the keen humor and the merry heart;
 For the strong faith, so winged, so high, so fine;
 For loyalty—too true to hear his Lord
 Once questioned; for a joy
 Of child-like happiness in simple things;
 For weaknesses, that only served to make
 Thy strength more perfect and thy love more
 sure.

We thank Thee for the many garnered years;
 For sorrows, trials, misunderstandings, griefs;
 For longings not here satisfied, and dreams
 Not here come true;
 For that Thou knowest all and chasteneth
 He whom Thou lovest. So we are content.

For privilege of blessed martyrdom;
 For witness swift
 To Truth in darkest hour of Satan's power;
 For peace of Christ, far passing all
 Our finite understanding and for face
 Made like unto an angel's at the last.

We thank Thee for the souls that raptured sing,
 Believing on Thee through his priestly word;
 For life immortal and for joy and hope,
 Eternal springtime, and the Tree of Life;
 For rest and home and for the martyr's crown,
 Starred seven-times-seven forevermore to shine;
 For all the gathered family of God
 Within the lovely land of Paradise
 We thank and bless Thy Name.

For Thy dear Comforter, who calms our grief;
 For Thy strong angels, who assuage our woe
 And give us strength to bear the daily cross;
 For songs of loving Cherubim that cheer;
 For tender comfort of Thy holy Word;
 For "Victory through Jesus Christ our Lord"
 We bless and thank and praise Thee, Holy God!
 EUNICE T. HOLBROOK RUEL.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

KEMPER HALL, KENOSHA, WIS.

A Retreat for ladies will be held at Kemper Hall, Kenosha, Wis., beginning with vespers on Tuesday, June 13th, and closing with the Holy Eucharist Saturday, June 17th. Conductor, the Rt. Rev. R. H. Weller, D.D. Ladies desiring to attend will please write to the MOTHER SUPERIOR.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

YOUNG UNMARRIED PRIEST wanted (bright, energetic, tactful, pleasing personality), to teach English branches in Choir School connected with important parish in large eastern city. Also to take charge of the guilds for men and boys of the parish. Salary \$1,500 per year, and two living rooms in parish building, furnished, light, and heat. Position must be filled by June 15th, successful candidate to start in September 10th. Splendid opportunity for ambitious man. Applicants will please not enclose any testimonials, but give three names for reference as to ability, etc. Preference given to one who can sing the service. Address SCHOLASTICUS, LIVING CHURCH, Milwaukee.

AN experienced organist and choir-trainer wanted for boys' voices. Excellent salary. Christ Cathedral, Salina, Kansas. Apply to the CANON PRECATOR.

POSITIONS WANTED.

DAUGHTER of orthopedic surgeon, widow, middle aged, who has made a lifetime study of every sort and kind of child, including feeble-minded, also experienced and economical in kitchen management, desires position for at least two years as managing housekeeper in private home or matron in institution. Having—practically—no relatives is willing to travel or reside in any locality. Mrs. COLIN DRUMMOND, Laramie, Wyoming.

ORGANIST-CHOIRMASTER, first-class experience, desires engagement. Boy choirs specialty. Moderate salary, or will give services to church or mission unable to pay if suitable situation can be found. Communicant, disciplinarian. Best references. Apply E. C. C., care LIVING CHURCH, Milwaukee.

PRIEST would be glad to accept *locum tenens* for all or part of Sundays during July except the first, in dioceses of Ohio, Southern Ohio, Michigan, Western New York, or Indiana. Address J. B. X., care LIVING CHURCH, Milwaukee.

YOUNG MAN desires position as private secretary. Highest references. Employed at present. Can accept position after June 1st. P. R. D., care LIVING CHURCH, Milwaukee.

RECTOR under forty wishes to supply during vacation, preferably near the water. August. July if desired. Address SUPPLY A, LIVING CHURCH, Milwaukee.

SUPPLY WORK wanted, July and August, in Chicago or suburbs. Address "PRIEST," 1109 Main street, Quincy, Illinois. Highest references given.

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PARISHES, supplied with CLERGYMEN, and CLERGYMEN placed in PARISHES. Satisfactory terms to Candidates. Vacancies always. CIRCULARS, 136 Fifth Avenue. Assistants wanted, up to \$1,500.

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ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Hooth Street, Milwaukee.

SUMMER STUDY AND RECREATION.

TUNKHANNOCK, PA.—Rev. JOHN MILLER, M.A., B.D., late head of English public school, will take two pupils in preparation for University or Ministry. Charming district for recreation; climbing, fishing, etc.; kindly companionship and expert tuition.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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THE Sisters of the Holy Nativity have a free Lending Library of Church Books. Information and catalogue sent on application. Address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

SUNNYSIDE.—An ideal spot for rest, in the historic village of Queenston, on the Niagara river. Eight boats a day to Toronto; half-hour car to Niagara Falls; ten minutes' walk to Queenston Heights; scenery cannot be surpassed. Boating, fishing. Terms reasonable. Address SUNNYSIDE, Queenston, Ontario.

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, seven and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking. Address

THE SECRETARY,

281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

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"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

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for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

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WIDOWS, AND ORPHANS.

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There are only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

About 550 beneficiaries are on our present list. Sixty-six out of 80 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i.e., to Pension or Relief, or to earning interest if so designated by contributor. All contributions go to the use for which contributed. Royalties on Hymnals pay expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent or Endowment Funds; Special Cases; Automatic Pensions at 64.

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ALFRED J. P. McCLEURE,
Treasurer and Financial Agent,
Church House, Twelfth and Walnut Streets,
Philadelphia, Pa.

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BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th Street.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer Street.

BALTIMORE:

Lycett, 317 North Charles Street.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut Street.

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THE FLOWER SERVICE.

The season for the Flower Service is now at hand. We make two services in the same style as our Christmas and Easter services. The service is entirely from the Prayer Book, and has four hymns suitable for the occasion. It is an exceedingly attractive service, and by practicing and planning several weeks may be taken up and great enthusiasm result. The gathered flowers can be distributed to the sick, to hospitals, prisons, etc. We make two different services (differing only in hymns), which are Nos. 68 and 82 of our Evening Prayer Leaflet series. Samples will be sent free to any one interested. Now is the time to begin practicing the hymns. Price \$1.00 per hundred postpaid. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"THE MEANING OF THE MONTHS"

Canon Holmes has written an exquisite little book on the *Meaning of the Months*. It tells of history, legends, and concepts of every one of the twelve months, and weaves in a most beautiful lesson for each. We know of no small book richer for a birthday gift, so that each person, and particularly young people, may know the full meaning of his birth-month. "Thou Crownest the Year with Thy Goodness," is the fitting text for the series of most charming sketches. And to add still further to the attractiveness of the booklet each month is prefaced by an exquisite illustration in color, from water color drawing by Miss Isabel Bonus. Bound in parchment cover, wide margin, uncut edges, price 60 cents; by mail 65 cents. The book is now in its twelfth thousand, and was first published in August of last year. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"SOCIALISM IN CHURCH HISTORY."

The Milwaukee *Daily Journal* prints the following review of Conrad Noel's *Socialism in Church History*, just published by The Young Churchman Co. (\$1.85 postpaid):

"No recapitulation of platitudes but a work of force and authority is *Socialism in Church History*, in which Conrad Noel discusses the possibility of a gradual convergence between the religious and the socialistic ideals. The treatise of an Englishman, based upon political and social conditions in the England of to-day, it is yet applicable *mutato nomine* to developments in the American Catholic Church. Radical as are its conclusions, they afford ample food for thought in their comparison of the Christian with the Socialist conception of life, noting the singular likeness between the two and the various attempts to put these fundamental conceptions in practice."

SUMMER READING.

In a sermon preached on the Third Sunday after Easter, in Trinity Church, New York City, the rector suggested certain books to the members of the congregation for their reading during the summer, as follows:

The Ascended Christ. Henry Barclay Swete, D.D., regius professor of Divinity in the University of Cambridge. 80 cts.; by mail .88.

Principles of Anglicanism. Frederick Joseph Kinsman, D.D., Bishop of Delaware. \$1.00; by mail \$1.08.

Prayer and Action. E. E. Holmes, Hon. Canon of Christ Church. 90 cts.; by mail 98 cts.

Spiritual Letters of Edward King, D.D., late Lord Bishop of Lincoln. Edited by the Rev. B. W. Randolph, D.D. 80 cts.; by mail 86 cts.

Letters to His Friends. Forbes Robertson, late Fellow of Christ's College, Cambridge. \$1.00; by mail \$1.06.

Religion and English Society. Two Addresses by John Neville Figgis, Litt.D., of the Community of the Resurrection, Mirfield, England. 70 cts.; by mail 75 cts.

Kindness. F. W. Faber, D.D. 90 cts.; by mail 96 cts.

Memoir of George Howard Wilkinson, Bishop of St. Andrew's. Arthur James Mason, D.D. \$2.00; by mail \$2.10.

The following are works of somewhat larger compass:

The Doctrine of the Trinity. J. R. Illingworth, M.A., D.D. \$1.75; by mail \$1.81.

Divine Transcendence. J. R. Illingworth, M.A., D.D. \$1.75; by mail \$1.81.

Ministerial Priesthood. R. C. Moberly, D.D. \$2.00; by mail \$2.12.

Atonement and Personality. R. C. Moberly, D.D. \$3.00; by mail \$3.18.

The Historians and the English Reformation. Rev. John Stockton Littell, M.A. \$2.50; by mail \$2.66.

The Young Churchman Co. publish three of the above, and can supply them all from stock.

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Size, 5½ x 3¼ inches.

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No. 10301—Hymnal to match, \$26.00 per hundred.
No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, 5 cts. postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

SHERMAN, FRENCH & CO. Boston.

The Uncaused Being and the Criterion of Truth, to which is appended an examination of the views of Sir Oliver Lodge concerning the ether of space. By E. Z. Derr, M.D., author of *Evolution Versus Involution*. Price \$1.00 net.

Life in the Making. An Approach to Religion Through the Method of Modern Pragmatism. By Loren B. MacDonald. Price \$1.20 net.

LONGMANS, GREEN & CO. New York.

Essays. By the Rev. Henry Ignatius Dudley Ryder. Edited by Francis Bacchus of the Oratory, Birmingham. With a Frontispiece.

The Resurrection and Modern Thought. By W. J. Sparrow-Simpson, D.D., chaplain of St. Mary's Hospital, Ilford. Price \$4.00 net.

THE SCOTTISH CHRONICLE OFFICE. Dumfries, Scotland.

History of the Lay Claims Under the Scottish Bishops. 1789-1905. By the Very Rev. George T. S. Farquhar, M.A., Dean of St. Andrew's, Dunkeld and Dunblane.

EDWARD J. CLODE. New York.

Confidential Chats With Girls. By William Lee Howard, M.D., author of *Plain Facts on Sex Hygiene; Confidential Chats With Boys*, etc. Price \$1.00 net.

CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

Soldier and Servant Series. The Conversion of Mormonism. By George Townshend, M.A. (Oxon.). Price 25 cents.

PAMPHLETS.

Annual Report of the Central China Religious Tract Society. 1910.

The Church at Work

THE "REMINISCENCES" OF THE LATE BISHOP PARET.

DURING THE year before his death, which he spent in Europe, the Rt. Rev. Dr. William Paret, late Bishop of the diocese of Maryland, occupied his leisure in preparing a volume of "Reminiscences" of his long life as priest and Bishop. He undertook the work only at the earnest and repeated solicitation of his successor, Bishop Murray, and wrote it primarily for his children only, without contemplating its publication. Immediately upon his arrival home he turned the manuscript over to Bishop Murray, who determined that it should be published, not only because it was a most entertaining and instructive story of a life of love and service, but because also it was a valuable addition to the historical records of the diocese, on account of the large amount of material it contained relative to the history of the Church of Maryland. His granddaughter, Miss Emily Paret Atwater, who for many years had been his private secretary, has edited the book, which is to be issued about the date of the memorial service to Bishop Paret, on May 30th.

BISHOP SCADDING ON ANGLO-SAXON CATHOLICITY.

IN CONNECTION with a session of the United Clericus of the Anglican church held in Vancouver, B. C., on May 17th, the Bishop of Oregon spoke on the subject, "The Church in America and Anglo-Saxon Catholicity." The Bishop pointed out that the Church in America was a true daughter of the Church of England. Together the two Churches illustrate and prove the essential unity and catholicity of the Church in their missionary efforts to spread the kingdom of Christ among men. Then he gave a brief and interesting review of the history of the Church in America. The Church, he stated, is endeavoring to minister the Gospel to a cosmopolitan people, made up of every race under the sun. This multitude of foreigners under our wonderful power of assimilation become good American citizens. Our immediate object must be to try to commend to them the sort of Anglo-Saxon Catholicity of which we are in possession. The type of Catholicity which is ingrained in the Latin and Greek world will never fit or be fitted to this other world of another race to which we belong. We must take our stand on our Prayer Book, and give this new world assurance that when we invite it to Catholicity it is to the Anglo-Saxon and not to the Latin or Greek type to which we invite them. We are a national Church

with the power of developing along our own lines. To live and be strong the Church in America must bring out her own principles. There must be no faltering steps swerving towards the hazy heresies around her of those whose vaunted breadth may be essential narrowness. Our banner must be inscribed 'Evangelical Truth with Apostolic Order—the Gospel in the Church.'

"Some of us have been awakened by an analysis of the last census returns, which shows that our cities have grown out of proportion to, and at the expense of, our rural districts. Here is a stentorian call to the Church to strengthen her stakes in the home mission field. I would not say forget the heathen in the foreign field, but I do say we must remember those at home. The Church has a paramount duty to serve these rural districts. She can uplift and cheer, and make people happy and sociable. We must send to our brothers and sisters in the country the finest type of minister that can be had; godly, earnest, broad-minded, warm-hearted pastors. Mere occasional services will not suffice, and the periodical revival of an emotional character, which draws crowds by maligning local officials, or which makes voting the prohibition ticket synonymous with salvation, does more harm than good."

PAROCHIAL IMPROVEMENTS IN THE DIOCESE OF MARYLAND.

AT THE Church of the Ascension, Baltimore (Rev. Richard W. Hogue, rector), extensive improvements, to cost about \$9,000, are shortly to be made. The interior of the church is to be handsomely refrescoed and decorated, and a mosaic reproduction of the Ascension placed back of the altar, under the direction of J. & R. Lamb of New York. All the pews are to be repaired and painted and the cushions upholstered. A new and spacious stairway, leading from the vestibule of the church to the gallery, will be built. The chapel in the rear, used by the Sunday school, will be remodeled, and stained glass windows installed. The rectory, also, is to be renovated.

THE AUTHORITIES of the Chapel of the Guardian Angel, Baltimore (Rev. George J. Kromer, priest in charge), have commissioned Architect Henry J. Tinley to prepare plans for a handsome guild house to be erected on Huntington avenue at Twenty-seventh street, to cost about \$20,000. It is to be three stories in height and of stone construction.

AT ST. ALBAN'S chapel, Glenburnie, Anne Arundel county (Rev. W. J. Page, priest in charge), there has just been completed a very

neat and comfortable rectory, built mainly by the efforts of the people of St. Alban's. The present St. Alban's chapel was constructed in 1905 of bricks of the old "Marley chapel," a colonial place of worship which stood near-by, but which fell into disuse about 1850.

CONSCIENCE HIS NEMESIS.

SEVERAL WEEKS ago nearly two hundred dollars' worth of silverware, including bread box and paten, which had been in use for many years and was highly prized, was stolen from St. Paul's church, Milwaukee. On Tuesday morning, May 23d, the thief walked into the central police station and confessed to the theft, making the statement that he was drunk on the night of the robbery, and that the memory of the cross engraved on the silverware had haunted him until he could stand it no longer. The booty had been hidden by the thief on a freight car bound for Seattle, Wash., and was found on the arrival of the car in that city.

DEATH OF TWO PROMINENT BALTIMORE CHURCHMEN.

DR. ROBERT ATKINSON, one of the most prominent laymen of the diocese of Maryland, died at his home in Baltimore, May 22d, after an illness of three days, in his eightieth year. He was the son of the late Bishop Atkinson of North Carolina, and father of the Rev. Thomas Atkinson, rector of St. Barnabas and St. George's Church, and Canon of the Cathedral. For more than thirty years he conducted a private school for boys in Baltimore, among his pupils being many men who have become leaders in the professions, in commercial and financial affairs, in their own and other states. All his life Dr. Atkinson was a most earnest and active Churchman. He was a member of Grace Church of which his father was the founder and first rector, from the beginning of its existence, was a vestryman of that Church for almost half a century, and for many years represented it in the diocesan convention. The funeral was held in the church on May 24th, Bishop Murray officiating, assisted by Rev. A. C. Powell, D.D., the rector.

MR. EDWARD L. GERNAND, prominent in Baltimore insurance circles, an active Churchman, and member of the vestry of St. Mary's, Hampden (Baltimore), dropped dead at his home in Mt. Washington on May 19th, in the fifty-third year of his age. The funeral was held at St. Mary's church on May 21st, Rev. J. G. Sadtler, the rector, officiating, assisted by Rev. W. F. Watkins, Jr., and Rev. E. T. Lawrence.

ROOD-BEAM PLACED IN ST. LUKE'S CHAPEL, EVANSTON, ILL.

A STONE ROOD-BEAM has recently been completed and placed in the chapel of St. Luke's church, Evanston, Ill. There are many rood-beams in our churches both here and abroad, but few of stone, and very few that equal this one for beauty and design. The carving on the reverse side is as elaborate as that upon the side towards the con-

gregation. On Wednesday the Holy Eucharist was celebrated at Christ church at 8 o'clock, the women of the parish serving breakfast to the clericus at 9, after which the meeting was called to order by Father Clinton. The Rev. Sydney H. Morgan, secretary of the 1910 Clericus, read the minutes of that meeting, and for this Clericus the Rev. H. C. L. Hooper of Vancouver was elected secretary. The paper, "Authority in Religion," by the Rev. G.

On Thursday at 8 o'clock the Rev. Father Clinton celebrated the Holy Eucharist in St. James' parish church. The church was well filled and every one present received the Blessed Sacrament at this quiet and beautifully reverent service. Following this, breakfast was served by the women of St. James' in the parish hall. At 9 o'clock the Rev. C. C. King, D.D., of Seattle read an elaborate paper on "The Past of the Holy Spirit in Modern Church Work," which was most ably spoken to by the Dean of Columbia. The Rev. H. H. Gowen's paper on "The Present Position of New Testament Criticism" in the unavoidable absence of Mr. Gowen was read by Rev. Father Clinton and spoken to by Rev. H. M. Ramsey of Oregon. The paper by Rev. H. R. Talbot on "The Church and Social Service" was ably spoken to by Rev. F. K. Howard of Olympia. The topic "started things" and resulted in a general discussion. The practical question evolving from it being, "What are the clergy going to do about it?" The Dean of Columbia closed the subject by pointing out in a dignified and forceful manner that we are not going to save the position by going after men *en masse*. The work of the individual parish priest will always be with the individual; the new birth is an individual process but in the end it will regenerate the world.

Evensong was said in All Saints' church, where the parting words were gracefully said by the Right Rev. F. W. Keator, D.D., Bishop of Olympia, who pronounced the benediction, thus bringing to a close the most impressive, deeply spiritual, and most helpful of these conferences, which have now run for a decade. The Bishops attending were Right Rev. Lemmel H. Wells, D.D., Spokane; Right Rev. Charles Scadding, D.D., Oregon; Right Rev. F. W. Keator, D.D., Olympia.

The English Bishops were unavoidably absent, or, as one of the Canadian clergy humorously remarked, "had gone to help crown King George." The Rev. Father Clinton made an excellent chairman, and the Archdeacons of the dioceses heartily welcomed the guests in the name of the diocesans. The invitation of the Bishop and Dean of Oregon was cordially accepted to meet in Portland in May, 1912.

SUNDAY SCHOOL CONFERENCE AT SEWANE.

A SUNDAY SCHOOL Conference and Institute will be held at Sewanee, Tenn., August 7-13th, inclusive. Instruction will be given by experts in the various grades and departments of the Sunday school, and lectures by selected speakers will be provided on subjects relative to the various aspects of Sunday school work. The following subjects are being arranged for: The teaching of the elementary grades; Class work for forty minutes each morning. The teaching of the intermediate grades; Class work forty minutes each morning. Lectures will be given each day on the following subjects: Sunday School and Theology; Principles of Teaching; Training of Teachers; Life of Christ in the Sunday School; Symposium on the Special Problems of the Church Sunday School Work, Church Year and Catechism; Sunday School and Civic Righteousness; Needs of the Sunday School in the South; Adolescence and Religion; Sunday School and the Individual; Sunday School and the Church; Child Psychology; Sunday School and Missions.

The University of the South has extended every courtesy to the conference. Rooms in Hoffman Hall will be offered to the clergy and others attending, for the cost of their care, about fifty cents for the conference; and table board may be secured at low rates. It is hoped that special rates will be secured from railways. Clergymen, Sunday school teachers, and others attending from dioceses contributing to the expenses of the conference will be given free admission to all lectures



ROOD BEAM, ST. LUKE'S, EVANSTON, ILL.

gregation. Underneath the corbel on the gospel side is the following inscription:

This Rood Screen
In Memoriam
SEXTUS NEWELL WILCOX
Feb. 11, 1826, June 17, 1881.

The donor of the rood-beam, as of the whole chapel, is Mr. George G. Wilcox; the architect is Mr. John Sutcliffe of Chicago.

INTERNATIONAL CLERICUS MEETING.

THE UNITED CLERICUS of the dioceses and missionary jurisdictions of Oregon, Olympia, Spokane, Columbia, Caledonia, Kootenay, and New Westminster convened in Vancouver, B. C., on Tuesday, Wednesday, and Thursday, May 16-18th. On the opening evening the visitors were taken to the concert given by the Sheffield choir from England, which was one of the most delightful features of the last and best so far of these international conferences. One of the artists, Lady Norah Noel, sang Tostes's "Goodbye," this being the "farewell night" of the Sheffield choir before leaving for Australia.

Thomas, D.D., was not presented. The Rev. Ernest V. Shayler of Seattle brilliantly opened the subject. The paper by Archdeacon Bywater of North Yakima was a careful presentation of the history of Ecclesiastical History with special reference to (a) Holy Communion, (b) Evening Prayer. The speaker to this paper was the Very Rev. Dean Paget of Calgary.

The Rev. F. T. Webb, D.D., of Tacoma read a very scholarly and exhaustive paper on the "Tercentenary of the Authorized Version," which was spoken to by the Rev. W. H. Vance of New Westminster. In the afternoon Archdeacon and Mrs. Pentreath received the members of the Clericus and their wives at 1601 Barclay street. At 8 o'clock Evensong was said at St. Paul's. The Bishop and clergy were present in their vestments and the congregation filled the church. The Bishop of Oregon preached on "The Church in the United States and Anglo-Saxon Catholicity." It was a splendid presentation of the claims of the Church. [It is given in part on the preceding page.]

and classes. Others will be charged \$2.50 for the course.

The conference will be held under the auspices of the Summer Extension session of the University of the South, the director of which is the Rev. William Norman Guthrie. The special committee arranging for the conference is the Rev. Mercer P. Logan, D.D. (chairman), rector of St. Ann's Church, Nashville, Tenn., and the Rev. C. K. Benedict, dean of the Theological Department of the University of the South.

SUMMER SCHOOL FOR CHURCH-WOMEN.

THE SECOND SESSION of St. Faith's Summer Training School for Churchwomen will be opened on Monday evening, June 5th, with Evening Prayer and addresses. Holy Communion will be celebrated Tuesday morning, June 6th. The season of twelve weeks will be divided into three courses of four weeks each, beginning, respectively, on June 5th, July 3d, and July 31st. The season will close on Friday, August 25th.

The school is located in the town of Heath, one of the healthiest as well as one of the most picturesque towns in the hills of Franklin county, Mass. As for the educational feature, it has the advantage of the supervision of Deaconess Knapp, dean of the New York Training School for Deaconesses, with which the new summer school is closely affiliated. While she will not personally be in charge, the Deaconess has laid out the general course of instruction, and has permitted her two principal assistants, Deaconesses Fuller and Crane, to take practical charge. The expenses will be moderate—\$4 a week for board, though even this may be remitted to a Churchwoman anxious to do missionary work in the diocese and unable to meet this charge. Any Churchwoman, eighteen years or over, and residing within the diocese may attend the school.

PROJECTED CONFERENCE ON MISSIONS AT CAMBRIDGE.

WITH THE enthusiasm for missions which is being shown by the laymen of the Church, it has been suggested that a two days' conference, Saturday afternoon and Sunday, July 1st and 2d, be held in connection with the Cambridge conference at the Episcopal Theological School. The Rev. William E. Gardner, secretary of the First department, has taken the matter up with all of the Bishops of New England and they heartily approve, and will do all in their power to coöperate. Bishops Lawrence and Perry have promised to attend. He has also communicated with Bishop Lloyd and Mr. Wood of the Church Missions House, New York, and they have expressed their willingness to attend and assist in the conference. A tentative programme has been arranged. The entire Laymen's committee of the diocese of Massachusetts has agreed to be present and take part in this conference. This committee is composed of the following: Messrs. Huntington Saville (chairman), Charles H. Baldwin, Frederick W. Dallinger, Paul M. Hubbard, Henry J. Ide, and F. Nathaniel Perkins.

SUNDAY SCHOOL INSTITUTE MEETINGS.

THE SUNDAY SCHOOL INSTITUTE of the diocese of Delaware held its annual meeting in St. Ann's, Middletown, on Tuesday, May 23d. The Bishop celebrated the Holy Communion, assisted by the president, the Rev. K. J. Hammond; and made an address on the parable of "The Seed Growing Secretly." At the business session these officers were elected: President, the Rev. Charles H. Holmead; secretary, Miss Lucie S. Primrose; treasurer, Mr. Frederick Bringham; Executive committee: the Rev. Messrs. A. E. Clay, E. H. Andrews, and D. W. Gateson. Some

time beforehand a set of questions was sent out to all the superintendents, and a summary of the replies made by the secretary gave an interesting review of the present condition of the various schools of the diocese. The Rev. L. N. Caley made a practical address on "The Promotion of the Home Use of Holy Scripture," through (1) Its use in Sunday school; (2) Impressing the Community that it is the Word of God; (3). Arousing interest in its Use and Study. The Rev. Messrs. Clay, Turner, and Rigg also spoke. After enjoying a most hospitable luncheon, the "Special Opportunity of the Town Sunday School" was described by the Rev. D. W. Gateson. Of the next topic, Mr. Caley showed the "Preparation, Purpose, and Process of Teaching the Lesson"; followed by Mr. Clay. "The Adult Bible Class" was described in its Formation by Dr. Hall and as "A Helpful Parochial Agency" by Mr. F. Bringham.

The Executive committee was empowered to arrange for the next place of meeting and asked to prepare a form of report for the Sunday schools annually, and if possible provide a Sunday school travelling library for use in the diocese. Quite a number of clerical and lay delegates were in attendance.

AT THE SPRING meeting of the Ohio Valley Sunday School Institute, held at St. Ann's church, New Martinsville, W. Va. (the Rev. U. B. Thomas, rector), the Rev. Upton B. Thomas was elected president and the T. C. Nicholson of Bellaire (Ohio) secretary. The addresses were made by the Rev. L. W. S. Stryker and Dr. G. A. Aschman of Wheeling.

THE MONONGAHELA Sunday School Institute held its spring meeting at Christ church, Fairmont, W. Va. (the Rev. A. H. Beavin, rector). The speakers were the Rev. Robert N. Meade of Pittsburgh, Pa., the Rev. John E. Ewell of Clarksburg, the Rev. Jacob Brittingham of Wheeling, and Miss Kate Smith of Grafton.

NEW YORK STATE ASSEMBLY, B. S. A.

THE NEW YORK state Assembly of the Brotherhood of St. Andrew was held in the Cathedral of All Saints, Albany, on May 20th and 21st. The opening session was held in the crypt of the Cathedral, the president, C. Langdon Perry of Schenectady, in the chair. The Rev. J. N. Marvin, chaplain, conducted the service. The president's address was well received, and was most encouraging. The several vice-presidents: Prof. E. E. Hutchinson of Troy, Dr. Nelson of New York, and the Rev. J. N. Marvin of Albany, were among the speakers. The retiring treasurer, Mr. Frederic Richards, made his report, and a vote of thanks was given him for his splendid work of the past year. At 2 p. m. the Assembly convened for the Senior and Junior conferences. Mr. Sydney Jones of Albany was chairman of the Senior conference, and in his opening speech prepared the way for an interesting discussion. The Rev. R. H. Brooks, rector of St. Paul's, Albany, Dr. Nelson, C. L. Parker, and several others were among the speakers.

Mr. W. F. Leggo of Brooklyn was the chairman of the Junior conference. His enthusiastic opening address brought out several of the boys, who gave most excellent reports.

The elections were then held. The present officers were reelected. A resolution to discontinue the state Assembly was defeated, and a committee was appointed to draft a set of by-laws governing the state Assembly.

At 7:30 p. m. a preparatory service for the corporate Communion was held in the Cathedral. The Rev. Dr. Nickerson of Lansingburgh made the address, which was most helpful. Sunday at 7:30 o'clock the men attended the service and received Holy Communion, the Dean being celebrant. At 10:30 a. m. the service was matins and choral celebration. Bishop Doane was present and made an address of welcome which was most

cordial and encouraging. Dean Brookman was the preacher. The closing session was held at 4 p. m., and was attended by large bodies of men. The special subject was "Church Influence." The Rev. B. W. R. Tayler, D.D., of Schenectady was the principal speaker. His presentation of the subject, in both its local and general character, was new and admirable. Mr. Alexander Hadden of New York also made a short address, which was inspiring and helpful.

This year the attendance was good, one hundred men being registered, and there was a large number of visitors.

MEMORIALS OF THE NEW JERSEY AUXILIARY.

THE MEMBERS of the New Jersey branch of the Woman's Auxiliary have just completed two memorials. One is in remembrance of Mrs. Catherine E. Scarborough, the wife of the Bishop of New Jersey, and first president of the branch. Over \$500 was given to the diocesan fund for Widows and Orphans of Clergy. By the Bishop's request the memorial took this form.

The memorial to Mrs. Sarah H. Clark, for thirty-one years at the head of all missionary effort on the part of the women, and president of the New Jersey branch, is a building at Christ School, Arden, an industrial school for country boys and girls in the mountains of North Carolina. It is for the use of women and girls. The urgent need of such a building was so great, Mrs. Thomas C. Wetmore, the principal, had it built during the summer, and on September 1st it was ready for use when the school opened for its tenth year. It is called St. Mary's Mission House, a name closely associated with the diocese of New Jersey. Two teachers and a trained nurse live in the house, and there are rooms for the primary department, cooking and sewing classes, and a little dispensary, and bathroom. Just inside the entrance from the front porch is a brass tablet with the inscription:

"This building was given in loving memory of Mrs. Sarah H. Clark, president of the New Jersey Branch of the Woman's Auxiliary to the Board of Missions, 1879-1910."

The cost of this memorial was about \$745, and thirty-six branches contributed toward it.

CONSECRATION OF ST. MARGARET'S CHURCH, WASHINGTON, D. C.

EASILY the chief event in Washington Church circles for some time past was the consecration of St. Margaret's church (the Rev. Herbert Scott-Smith, D.D., rector). The service took place on Sunday, May 21st, at 11 o'clock, and was conducted by Bishop Harding, assisted by the rector; the Rev. Frederick Smith, rector of Takoma Park, Md., a brother of the rector; Rev. Charles Wingate, assistant minister; Rev. F. J. E.

ROYAL Baking Powder

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McKee, assistant minister of St. Thomas' parish; and Rev. George Williamson Smith, assistant minister of St. John's parish, the two latter representing their respective parishes in the rejoicings of a sister parish.

The procession moved from the vestry rooms on Bancroft place to the principal entrance on Connecticut avenue, where the Bishop arriving, knocked at the door, which was opened by the wardens, who, with the vestrymen, were awaiting the arrival of the clergy. Rear Admiral Selfridge read the articles of donation and made formal request for the consecration of the church. During the service a brass urn was brought to the front of the chancel and in the sight of all the Bishop applied a lighted taper to the mortgage papers, which were forthwith reduced to ashes.

Dr. Scott-Smith has been rector of St. Margaret's for twelve years, during which time the church has been three times enlarged as the membership has gone on increasing from 350 to over 1,000. Over \$75,000 of indebtedness has been paid during the same period.

COMMENCEMENT AT SEABURY.

THE COMMENCEMENT exercises at Seabury Divinity School, Faribault, Minn., were held on Tuesday, May 23d. Eleven men were graduated from the school, forming the largest class ever graduated from this institution. Of these L. C. Difford goes to Durand, Mich.; W. L. Johnson takes up missionary work in Minnesota; A. A. McCallum becomes assistant at Holy Trinity Church, Minneapolis, with special charge of work at the State University; M. G. Paulun becomes minister-in-charge at Grace Church, Estherville, Ia.; W. G. Studwell becomes curate at St. Mark's Church, Minneapolis; Edward R. Todd takes charge of St. Andrew's Church, Fort Scott, Kan.; Charles H. Brown is at Bathgate, N. D.; Thomas Horton will probably go to Grace Church, Boone, Ia.; W. M. Kearons to St. Paul's Church, Wellington, Kan.; J. G. Larsen to missionary work in the diocese of Duluth; C. B. Upson to the missionary district of North Dakota. The first six men named above were also admitted to the degree of Bachelor of Divinity.

The following prizes were announced: The Bishop Whipple missionary Essay Prize was awarded to A. A. McCallum; the Bishop Gilbert Bible Prize to J. F. Slichter; the Bishop Whipple New Testament Greek Prize to Duncan Weeks; the Edward Clark Bill Prize for excellence in extemporaneous speaking to L. C. Difford.

The Alumni Association had its annual meeting and elected the following officers: The Rev. H. F. Parshall of Cass Lake, Minn., president; Rev. W. H. Knowlton of St. James, Minn., vice-president; Rev. E. N. Schmuck of Minneapolis, secretary; Rev. C. H. Plummer, D.D., of Lake City, treasurer; Rev. E. E. Lofstrom of Faribault, historiographer.

BOSTON MEETING IN INTEREST OF CHURCH INSTITUTE.

WAYS of providing proper religious and educational instruction to meet the needs of the negro were discussed at a mass meeting that was held in Trinity Church parish house on the evening of May 24th. The Rev. Alexander Mann presided, and those who spoke were the Rev. Samuel H. Bishop, general agent of the Church Institute for Negroes, under whose auspices the meeting was held; the Rev. G. Alexander McGuire, field secretary of the same organization; and the Rev. John Wesley Johnson of St. Cyprian's Chapel, New York. The general subject discussed was "The Church's Contribution to the Solution of a Nation's Problem," or "A Well-Balanced Education for the Negro." Dr. Mann said that while the greatest problem

of education in the North and among all white pupils for that matter was the setting up of a proper moral and educational standard, the Church, through the Church Institute, has found a solution so far as the Negroes in the South were concerned. Dr. McGuire held that a resolution of the Negro problem might be found in a literal application and general observance of the golden rule. Mr. Bishop pointed out the inconsistency of the statements that this is a Christian country and that it contains a handicapped race or social group. Mr. Johnson said that what the negro wants now is sympathy, help, and encouragement to live as a law-abiding member of the community and to be given the same chance as a white man.

MEMORIALS DEDICATED AT GENESEO, N. Y.

SPECIAL INTEREST attached to the Ascension Day services at St. Michael's Church, Geneseo, N. Y. (the Rev. J. W. D. Cooper, rector), by the dedication of a reredos and tryptich as memorials of Richard Boynton, who was born and lived in this parish and who died in New York, last August. Bishop Walker was present and officiated, assisted by the rector, the Rev. H. C. Robbins, and the Rev. C. H. Boynton, Ph.D., of Englewood, N. J., the immediate predecessor of Mr. Cooper in the rectorship of the parish. The reredos is a panelled framework, and was designed and executed by Mrs. Arthur P. Hunt of New York, who has had a part in the planning of the interior decorations of the Cathedral of St. John the Divine. In the portion immediately above the altar are three panels bearing symbols which are painted in colored gold. It is said to be unique in that it is the first work of its kind to be produced.

MENTAL ACCURACY

Greatly Improved by Leaving Off Coffee

The manager of an extensive creamery in Wis. states that while a regular coffee drinker, he found it injurious to his health and a hindrance to the performance of his business duties.

"It impaired my digestion, gave me a distressing sense of fullness in the region of the stomach, causing a most painful and disquieting palpitation of the heart, and what is worse, it muddled my mental faculties so as to seriously injure my business efficiency.

"I finally concluded that something would have to be done. I quit the use of coffee, short off, and began to drink Postum. The cook didn't make it right at first—she didn't boil it long enough, and I did not find it palatable and quit using it and went back to coffee and to the stomach trouble again.

Then my wife took the matter in hand, and by following the directions on the box, faithfully, she had me drinking Postum for several days before I knew it.

"When I happened to remark that I was feeling much better than I had for a long time, she told me that I had been drinking Postum, and that accounted for it. Now we have no coffee on our table.

"My digestion has been restored, and with this improvement has come relief from the oppressive sense of fullness and palpitation of the heart that used to bother me so. I note such a gain in mental strength and acuteness that I can attend to my office work with ease and pleasure and without making the mistakes that were so annoying to me while I was using coffee.

"Postum is the greatest table drink of the times, in my humble estimation." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CAUSE OF BAD TEETH

Dr. Wheeler Says it is Because People Don't Use Them Enough.

The reason Americans have such bad teeth is that they do not exercise them enough, according to Dr. Herbert L. Wheeler, President of the American Dental Hygiene Council, who has been delivering a course of lectures at Columbia University.

"We Americans are living in the lap of luxury," said Dr. Wheeler in the lecture, "and our food is so well prepared for us that we don't use our teeth enough. Regular exercise for the teeth is as beneficial as any other kind of gymnastics."

Out of 11,374 children recently inspected by the medical inspector in the schools of Toronto, 2,027 were found to have decayed and imperfectly formed teeth. Similar revelations have been made by medical inspectors in the schools of many of the large cities in this country.

Sound teeth and good bones come from thoroughly chewing the food that is rich in the phosphates. To develop sound teeth in growing children they must have a food that compels thorough mastication and that is also rich in the elements that make teeth and bone. You cannot build good teeth with mushy porridges, soggy pastries, or sweetmeats.

The whole wheat grain contains the necessary phosphates, but the whole grain must be presented in a digestible form and in a form that compels the child to chew it thoroughly before swallowing. These requirements are most perfectly and completely met in shredded wheat biscuit, which not only contains all the bone-building elements in the whole wheat grain, but has them prepared in a digestible form. You HAVE to chew shredded wheat. You cannot bolt it down without chewing. The crispness of the shreds compels thorough chewing and a thorough mixing with saliva, which is the first process in digestion.

One or two shredded wheat biscuits every morning for breakfast, served with milk or cream, will build sturdy, robust youngsters with good bones, firm flesh, and sound teeth. It is also a preventive of the stomach and bowel disorders so common to children. Most all grocers sell this, the most perfect of all the whole wheat foods.

Songs of Light and Shade

A Book of Verse for the Church's Seasons.

By G. W.

Cloth 60 cents; by mail 65 cents.

"In the early spring one sometimes hears bird notes of such silvery sweetness that one starts forth to wander through deep woods, longing for more of that heavenly music. So it was that some years ago there came fragments of poems so full of exquisite Catholic truth, so touching the heart, that one set out to find the author or authoress with only the letters 'G. W.' to guide one across the Atlantic; and there one found the singer—one brought up in the teachings of the glorious Catholic Revival, the intimate friend of many whose names are revered on this side of the water, and one whose deep, spiritual nature naturally flowed out in melodic rhythm. We hail with especial pleasure the gathering together of these verses in a little book called *Songs of Light and Shade*, by G. W. We hope that many may appreciate this modest little book when it is called to their attention, and especially those who value the Church from its sacramental side."—*Living Church*.

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A triple symbolism is traceable in the design—first, that of the three sacraments, Baptism, Confirmation, and Holy Communion, represented by the fish, dove, and the chalice and paten; second, the Three Persons in the Blessed Trinity, Father, Son, and Holy Spirit, represented by the same symbols, and third, the three periods in our Lord's earthly life, early life, Passion, and Resurrection, represented by the rose, the passion-flower, and the lily. The thought which is thus worked into the design is quickly grasped by the beholder and each line of symbolism stands out separate and distinct and is not confused with the rest. A plate bears the inscription: "To the Glory of God, and in loving memory of Richard Boynton, eldest son of the Rev. Charles H. and Frances Cogswell Boynton. Born May 26, 1895. Died August 16, 1910. Ascension Day, 1911." The tryptich, bearing a similar inscription, is the work of J. & R. Lamb of New York. It consists of a brass frame 12x15 inches, fire gilded. Two Gothic doors open and expose the Consecration Prayer of the Office for the Holy Communion, printed on vellum by the De Vinne Press of New York. It is to stand permanently on the altar, against the ratable, for use at every celebration of the Holy Communion. It is the gift of an aunt of him in whose memory it is placed. These two memorials add greatly to the dignity and beauty of the altar in St. Michael's, while at the same time they bear in sweet memory one whose whole life nearly was spent under the shadow of this church. Bishop Walker preached a most helpful sermon on the Ascension festival with personal reference to the occasion. The choir, under Mr. Wilkins, rendered the musical portions of the service with the utmost satisfaction.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Indisposition of Bishop Doane.

THE VENERABLE Bishop of the diocese fainted during the morning service on Ascension Day at the Cathedral of All Saints, Albany.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Handsome New Church Planned for Wilmington—Parochial Improvement at Fayetteville.

THE PARISH of the Good Shepherd, Wilmington (the Rev. Thomas Pasteur Noe, rector), is soon to commence work on the handsome new church building for which it has been planning for some time past. With its present splendid settlement house, deaconess home, rectory, and the use of their present church as a chapel, this parish will then be the strongest one not only in this diocese, but in the south, in point of the completeness of its plant. Mr. Noe has done a great work in a very difficult field.

AN ADDITION has been built to the parish house of St. John's parish, Fayetteville, connected with the church and chapel by cloisters, furnishing the rector with a completely equipped office and vesting room and giving the parish one of the best equipped plants—if not the best—in the diocese.

GEORGIA.

F. F. REESE, D.D., Bishop.

Resolutions on International Arbitration at the Diocesan Convention.

AT THE recent diocesan convention action was taken on the subject of international arbitration. Resolutions were introduced. These heartily indorsed the stand of the president of the United States regarding the establishment of an international court and the development of a code of international equity; urged the ratification of the proposed treaty between this country and Great Britain; and

it was resolved that the secretary forward the resolutions to the senators and representatives in Congress from Georgia. The following resolution was also adopted:

"RESOLVED, That a diocesan Social Service commission, consisting of two clergymen and three laymen, be appointed by the chair, whose duty it shall be to study and investigate social conditions among the people of the cities and towns of this diocese; to gather all information relative to social welfare work now being done and to make report to the next annual convention."

The Bishop appointed on such committee the Rev. George Sherwood Whitney and the Rev. George Croft Williams of Augusta, Messrs A. V. Wood of Brunswick and Arthur Gordon of Savannah, and Miss Helen B. Pendleton of Savannah. Miss Pendleton is the secretary of organized charities of Savannah and an expert in social work.

Under a new canon which was adopted at the recommendation of the Social Service committee calling for the election of a Board of Religions Education, the following board was elected: For one year, Rev. George C. Williams and Mr. R. C. Balfour; for two years, Rev. Francis A. Brown and Mr. S. K. Ward; for three years, Rev. W. T. Dakin and Mr. B. F. Finney.

Under Canon 55 of the General Canons, the following were elected delegates to the

Sunday School convention of the department of Sewanee: Rev. F. A. Brown, Rev. W. T. Dakin, Rev. A. M. Rich, Mr. B. F. Finney, and Mr. W. B. Johnson.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Retreat at Mt. Calvary, Baltimore—Vested Choir Introduced—Boy Scout Movement Being Recognized.

AT MT. CALVARY church, Baltimore, according to the parish custom, the Rogation Days were kept as days of continual intercession. Wednesday was kept as a day of parochial retreat, with meditations at 7:30, 10, 12:30, and 3 P. M. The special preacher and the conductor of the retreat was the Rev. Father Anderson, O.H.C.

AT THE Church of the Holy Evangelists, Baltimore (Rev. David May, rector), on the Eve of the Ascension, a surpliced choir, under the direction of Mr. J. Edward Schad, was introduced and sang for the first time. The special preacher was the Rev. Carroll E. Harding, a former rector.

THE BOY SCOUT movement has reached Maryland and its value is being recognized by many of the churches, which have introduced it as a part of their parochial organization. The Memorial Church, Baltimore (Rev.



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William M. Dame, D.D., rector), was the first to adopt it. Three patrols have already been formed there and those in charge are enthusiastic over the prospects of its success among the boys of the Church.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Personal.

THE REV. JAMES E. FREEMAN, rector of St. Mark's Church, Minneapolis, will preach the baccalaureate sermon to the University of Minnesota on Sunday, June 4th, and the anniversary sermon at St. Paul's School, Concord, on Thursday, June 8th.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Patronal Festival and Parish Meeting of St. Mark's, Seattle—Cornerstone Soon to be Laid for Epiphany Church.

TWO DAYS of great importance combined the postponed patronal feast and parish meeting in St. Mark's, Seattle (Rev. E. V. Shaylor, rector). The special preacher on Sunday, May 14th, was Bishop Moreland of Sacramento. The parish meeting was unusually interesting. Three hundred guests were seated at the tables for the parish dinner, which was all that could be accommodated, the members of the present and former vestries served the tables and the meal was prepared by the guild of St. Paul's Church. Reports of an encouraging nature showed great progress in every direction. Receipts for the year, including the Easter offering for payment of the entire indebtedness of the parish, were more than double those of the previous year. During the sixteen months of the present rectorship there have been 91 baptisms, 111 confirmations, 66 marriages, 46 burials, and an addition of 344 communicants. The average attendance at early celebrations has increased from 12 to 54. A pair of massive Eucharistic candlesticks were given as memorials and used for the first time on Easter Day.

THE FOUNDATIONS of the new Church of the Epiphany, Seattle, are completed and the cornerstone will soon be laid by the Bishop.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Successful Sunday School Rally in Pittsburgh—Other Happenings.

THE SIXTH annual rally of Sunday schools of the diocese, held under the auspices of the Sunday School Institute, took place on the afternoon of Rogation Sunday, May 21st, at Trinity church, Pittsburgh. In spite of the unprecedented heat of a day in May, the large church, even the galleries, was filled with teachers and pupils of the Sunday schools of the city and vicinity. Besides the Bishop of the diocese, there were present the Rev. Dr. Arundel, rector of the church, the Rev. G. B. Richards of Emmanuel, who was the preacher; the Rev. R. N. Meade, the Rev. R. E. Schulz, the Rev. Dr. John Dows Hills, officers of the institute; and the Rev. T. J. Bigham, Archdeacon of Pittsburgh. Shortened Evening Prayer was said, and after the singing of the Rogation Hymn, "Christ, by heavenly hosts adored," banners were awarded by the Bishop to the schools which have attained the required percentage for the convention year, in accordance with the standard of excellence set forth by the institute. The amount of the offering, including some contributions sent direct to New York, is almost \$3,000.

ASCENSION DAY was very generally observed in all the churches of the city. The Church of the Ascension had its accustomed festival service. At the St. Mary Memorial, after choral Evensong, Bishop Whitehead installed the new vicar, the Rev. Walter Nicho-



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It was before the day of . .

SAPOLIO

They used to say "Woman's work is never done."

las Clapp, after which reports for the winter's work were read by members of the various parish organizations, and a reception was held for the Rev. Mr. Clapp in the parish rooms.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Improvements to Be Made to St. John's, Henry.

THE MONEY has been raised with which to make improvements to the exterior of the Church and rectory of St. John's Church, Henry. All assessments have been paid, and the Church in Henry is now in an excellent condition.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bd.

The Struggles of St. Peter's, Key West.

GREAT DISAPPOINTMENT was caused to the parishes of Key West when, on the Saturday before Passion Sunday, the Bishop, who had already arrived in the city, was summoned to the funeral of his brother, Rev. C. M. Gray, rector of St. Petersburg, Fla. and the confirmations had to be postponed for several weeks. It was, however, an added satisfaction that when the Bishop returned on a recent Sunday somewhat larger classes were presented. The Bishop's visitation to this parish emphasized more than ever the urgent need for a new church to replace the building destroyed in the hurricane of last October, the recently built parish hall was packed to its greatest capacity and nearly as many people stood outside and others went away for want of room. The history of St. Peter's since the formation of the parish thirty-five years ago has been one of great struggles and perseverance; the people have given liberally from slender means to meet all obligations, but the cost of a new church is beyond their resources.

WESTERN MASSACHUSETTS.

German Service at Shelburne Falls.

THE "Germania Frauen Loge" and the "Schubart Loge" of the German Order of "Harn Gari" attended the second annual German service at Emmanuel Memorial church, Shelburne Falls, on the Fifth Sunday after Easter, at 10:30 A. M. The rector, the Rev. Dr. F. C. H. Wendel, preached the sermon in German.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Gift to St. Paul's Church, Muskegon.

AN UNKNOWN DONOR has presented to St. Paul's Church, Muskegon, a rich brass altar desk; and to accompany this the Woman's Guild has presented an altar service book and a Prayer Book and Hymnal for the prayer desk, all three books being bound in red morocco.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAYVATT, Bp. Coadj.

Brotherhood Meeting at Wheeling.

THE WHEELING Local Assembly, B. S. A., met in St. Andrew's church Monday, May 15th. Bishop Gravatt made the address and spoke of the helpfulness of such an organization as the Assembly, and of the Lay Readers' League, which is a part of the Assembly's work, and which has maintained services at St. Andrew's for many months during the time there was no rector for the parish.

At the business meeting which followed the service, the Bishop urged the Assembly to secure a portable chapel for the use of the mission which it is purposed to start at Warwood, a new suburb of Wheeling, where desirable ground is now owned. A committee

to consider the cost and advisability of such a plan was appointed, and will investigate fully and report to the next meeting of the Assembly.

THE BISHOP has licensed a special form of service for the Brotherhood meeting to be held the evening of the opening day of the diocesan council (June 7th) at St. Matthew's church, Wheeling. The service will be read by members of the Lay Readers' League, and addresses will be made by Mr. B. F. Finney, travelling secretary of the Brotherhood, and Mr. Theodore M. Hopke, secretary of the Pittsburgh (Pa.) Local Assembly.

Nobody ever attains eminent success by simply doing what is required of him; it is the amount and excellence of what is over and above the required that determines the greatness of ultimate distinction.—C. K. Adams.

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¶ It is devout and reverent and will stimulate one to greater devotion.

¶ The chapter headings are "The Institution" "The Preparation," and "Why we Receive."

¶ The book is a very handsome one and will be prized as a souvenir by all receiving it.

¶ It has in it a record page for "Date of my Baptism," "Date of my Confirmation" and "Date of my First Communion."

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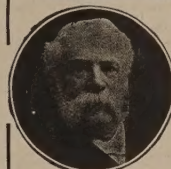
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